Plaine and familier course of Catechising
tted for the Meaneſt Capacity

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ΕΝΙΑΥΤΟΣ:

OR,

A Course of Catechising;

Being the

MARROW

Of All

ORTHODOX and PRACTICAL

EXPOSITIONS

Upon the

Church-Catechism;

And of all

CONTROVERSIES

Upon the

Church-Customes & Observances.

Digested into LII *HEADS*,
For the LII *SUNDAYS* in the Year.

Useful for

MINISTERS, *SCHOOL-MASTERS*, *PARENTS*, *MASTERS* and their *PEOPLE*, *SCHOLARS*, *CHILDREN*, *SERVANTS*.

Imprinted at *London* by *James Cottre'*, for *Hen. Marsh*; at the Princes Arms in *Chancery-Lane*. 1664.

To the Reader.

THis *method of Exposition was first designed according to the* Palatinate-*Catechism by* Scultetus, *the* Dutch *form by* Jo. Groning, *and is now compleated according to Bishop* Gaudens *general Directions to this purpose, in his* Consideration upon the Lyturgie, *and the particular way of most Protestant Churches, who have reduced their respective Catechisms to as many parts as there are Sundays in the Year.* e

The

The Reverend Authors out of whom this Exposition hath been gathered.

Bishop *Ganden*, who was the first Promoter of this Exposition.

Bishop *Andrews*.
Bishop *Nicholson*.
Bishop *Hall*.
Bishop *Reynolds*.
Bishop *Usher*.
Bishop *Downham*.
Bishop *Taylor*.

Bishop

Biſhop *Prideaux.*
Biſhop *Morton.*
Biſhop *Davenant.*
Dr. *Hammond.*
Dr. *Pierſon.*
Dr. *Heylin.*
Dr. *Jackson.*
Dr. *Boughen.*
Dr. *Sherlock.*
Dr. *Gouge.*
Dr. *Sparrow.*
Mr. *Smith*
Mr. *Nawel*, Dean of St. *Pauls*
Mr. *Crook.*
Mr. *Rogers.*
Mr. *Perkins.*
Mr. *Dod.*
Mr. *Leigh.*
Mr. *Ball.*
Mr. *Hooker.*

Books

A New Survey of the Turkish Empire, History and Government, compleated: being an exact and absolute discovery of what is worthy of knowledge, or any way satisfactory to curiosity in that mighty Nation. With several Brass Pieces, lively expressing the most eminent Personages concerned in this subject.

Florus Hungaricus: or, The History of *Hungaria* and *Transylvania*, deduced from the Original of that Nation, and their setling in the year of our Lord 461. to this dangerous and suspectful Period of that Kingdome by the present Turkish Invasion, *Anno* 1664.

The School of Wisdom, dedicated to his Grace *James* Duke of *Monmouth*, with his lively Effigies. A Piece truly useful to all, but especially the young Nobility and Gentry.

All sold by Henry Marsh.

King *Edward* the sixth his Injunct. 1547.

ITem, That they shall in Confessions every Lent, examine every person that cometh to Confession to them, whether they can recite the Articles of their faith, the Pater noster, and the ten Commandments in English, and hear them say the same particularly; wherein, if they be not perfect, they shall declare them, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke that they might incur hereafter by the same.

Queen *Elizabeth's* Injunct. and Articles, 1559.

Item, That every holy-day through the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit the Pater Noster, the Creed, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all Parents and Housholders to teach their Children and Servants the same, as they are bound by the Law of God and conscience to do.

Item, Whether they do not every holy-day, when they have no Sermon, immediately after the Gospel, openly, plainly and distinctly, recite to their Parishioners in the Pulpit, the Lords Prayer, the Belief, and the Ten Commandments in English.

Item, Whether they do charge Fathers and Mothers, Masters and Governours of youth, to bring them up in some vertuous study and occupation.

Can. 59. 1603.

Every Parson, Vicar or Curate, upon every Sunday, and holy-day before Evening Prayer, shall, for half an hour or more, examine and instruct the youth, and ignorant persons of his Parish in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants and Apprentises which have not learned the Catechism, to come to the Church at the time appointed, obe-

diently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first Complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants or Apprentises shall neglect their duties, as the one sort, in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by the Ordinaries, (if they be not children) and if they so persist by the space of a month, then let them be Excommunicated.

In K. *James* Direct. 1616. and K. *Charles* 1. 1627.

And because the Papists have out-gone us in the godly and useful way of Catechising, let every Minister examine and institute the ignorant persons and youths of his Parish in the Church-Catechism, according as in the Common-prayer-book is appointed.

In King *Charles* 2. his Direct. 1662.

That for the more edifying of the people in faith and godliness, (the aforesaid abuses laid aside) all Ministers and Preachers in their several respective Cures, shall not onely diligently apply themselves to Catechise the younger sort, according as in the Book of Common-prayer is appointed; but also shall in their ordinary Sermons insist chiefly upon Catechistical Doctrines, (wherein are contained all the necessary and undoubted Verities of Christian Religion) declaring withal unto their Congregations what influences such Doctrines ought to have into their lives and conversations; and stirring them up effectually, as well by their examples as their Doctrines, to the practice of such religious and moral Duties, as are the proper results of the said Doctrines, as Self-denyal, Contempt of the world, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in: such are those usually stiled the Seven deadly ones: in short, all kind of Debauchery, Sensuality, Rebellion, Prophaneness, Atheism, and the like. And because these licentious times have corrupted Religion even in the very roots and foundations, that where there is an afternoons

nons exercise, it be especially spent either in explaining some part of the Church-Catechism, or in preaching upon some such text of Scripture as will properly and naturally lead to the handling of something contained in it, or may conduce to the Exposition of the Liturgy, and Prayers of the Church, (as occasion shall be offered) the onely cause they grew into contempt amongst the people being this, that they were not understood.

The Order of Confirmation, or laying on of hands upon Children baptized, and are able to render an account of their Faith, according to the Catechism following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, (according to St. *Pauls* Doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother-tongue the Articles of the Faith, the Lords Prayer, and the Ten Commandments, and can also answer to such Questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed, for divers considerations.

First, because that when children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the

Church, ratifie and confirm the ſame, and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things as they by their own mouth and confeſſion have aſſented unto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptiſed, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the Devil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.

Thirdly, for that it is agreeable with the uſage of the Church in time paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God.

And that no man ſhall think that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that children being baptiſed, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A CATECHISM:

That is to say,

An Instruction to be learned of every person before he be brought to be confirmed by the Bishop.

Question.

WHat is your Name?

Answer.

N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name: First, that I should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Se-

candly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the days of my life.

Q. Dost thou think that thou art bound to believe and to do as they have promised for thee?

A. Yea verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. Rehearse the Articles of thy belief.

A. I Believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his onely Son our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell, the third day he rose again from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the com-

communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the 20 chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the

earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

iii. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

iiii. Remember that thou keep holy the ſabbath day. Six days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, thy ſon, and thy daughter, thy man-ſervant, thy maid-ſervant, thy cattel, & the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou ſhalt do no murder.

vii. Thou

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as my self, & to do to all men as I would they should do unto me. To love, honor & succour my father & mother. To honour & obey the King, & all that are put in authority under him. To submit my self to all my

Gover-

Governors, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true & just in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Q. My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Q. What desirest thou of God in this Prayer?

A. I

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls & bodies, and that he will be merciful unto us, & forgive us our sins, & that it will please him to save & defend us in all dangers ghostly and bodily, and that he will keep us from all sin & wickedness, and from our ghostly enemy, & from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Q. HOw many Sacraments hath Christ ordained in his Church?

A. Two onely, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible signe, of an inward and spiritual grace, given unto us, ordained by Christ himself, as a meanes whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts be there in a Sacrament?

A. Two:

A. Two: the outward viſible ſigne, and the inward ſpiritual grace.

Q. What is the outward viſible ſigne, or forme in Baptiſm?

A. Water, wherein the perſon is baptiſed, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Q. What is the inward & ſpiritual grace?

A. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptiſed?

A. Repentance, whereby they forſake ſin: and Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Q. Why then are Infants baptiſed, when by reaſon of their tender age they cannot perform them?

A. Becauſe they promiſe them both by their ſureties; which promiſe when they come to age, themſelves are bound to perform.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the ſacrifice of the death of Chriſt, & the benefits which we receive thereby.

Q.

Q. What is the outward part or ſigne of the Lords Supper?

A. Bread and Wine which the Lord hath commanded to be received.

Q. What is the inward part or thing ſignified?

A. The body and blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthning and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

So ſoon as the children can ſay in their mother-tongue the Articles of the Faith, the Lords prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in;

in; then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every childe may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.

Confirmation, or Laying on of hands.

Miniſter.

OUr help is in the Name of the Lord.

Anſwer.

Which hath made heaven and earth.

M. Bleſſed be the Name of the Lord.

A. Henceforth world without end.

M. Lord, hear our prayers.

A. And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, & daily increaſe in them the manifold gifts of grace, the ſpirit of wiſdome and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge & true godlineſs, and fulfil them (O Lord) with the ſpirit of thy holy fear. Amen. Then

¶ Then ſhall the Biſhop lay his hand upon every childe ſeverally, ſaying,

DEfend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, until he come unto thine everlaſting Kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everliving God, which makeſt us both to will and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this ſigne) of thy favour and gracious goodneſs toward them. Let thy Fatherly hand (we beſeech thee) ever be over them: Let thy holy Spirit ever be with them, and ſo lead them in the knowledge & obedience of thy word, that in the end they may obtain the everlaſting life, through our Lord Jeſus Chriſt, who with thee & the holy Ghoſt, liveth & reigneth one God, world without end. Amen.

¶ Then the Biſhop ſhall bleſs the children, ſaying thus:

THe bleſſing of God Almighty, the Father, the Son, & the holy Ghoſt, be upon you, & remain with you for ever. Amen. The

The Curate of every Pariſh, or ſome other at his appointment, ſhall diligently upon Sundays and Holidays, half an hour before Even-ſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſm.

And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants, and apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill ſuch time that they have learned all that is here appointed for them to learn. And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their confirmation, then ſhall the Curate of every Pariſh either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords Prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſm.

And there ſhall none be admitted to the holy Communion untill ſuch time as he can ſay the Catechiſm, and be confirmed.

A Course of Catechising throughout the Year.

SUNDAY I.

Of the nature and way of Catechising.

Question.

O what end are we all born into the world?

Answer.

I. 1. To know, 2. to serve, 3. to honour, 4. to enjoy God.

II. To do good to all men in our generation, while we behold man on the earth, with the inhabitants of the world, *Isai.* 38.

III. To provide for the salvation of our

poor souls, *before our bodies return to the dust, and our souls to him that gave them*, Eccles. 12.7.

Quest. *Which is the sure way that leads unto this end?*

Answ. The will of God made known in the holy Scriptures inspired of God, *which are able to make us wise to salvation, perfect and throughly furnished unto all good works*, 2 Tim. 3.16,17.

Quest. *How may you (my good Childe) learn to understand the Scriptures?*

Answ. How can I except some man should guide me? *Act.* 8.31.

Quest. *Who are appointed of God to instruct you in his Word?*

Answ. 1. The holy Spirit of God, *leading me into all truth*, Act. 16.13. 1 Cor. 2. 10,11,12. 1 John 1.27.

2. The Church, that *pillar and ground of truth*, 1 Tim. 3.15.

3. The Priests lips in the *Church*, *that preserve knowledge, that the people might seek it at their mouths.*

Quest. *How many ways do they instruct you?*

Answ. 1. By Reading, 2. by Preaching, 3. by Catechising.

Quest. *What is Catechising?*

Answ.

Answ. Catechising is an Ordinance of God, wherein Youth and others are instructed in the first principles of the Doctrine of Christ, and Oracles of God, in a wholsome form of sound words, by way of Question and Answer.

Quest. *How doth it appear that Catechising is an Ordinance of God?*

Answ. 1. By his command enjoyning it, *Exod.* 12.24,26. *chap.* 13.8,14. *Deut.* 4.9. *chap.* 6.7,20. *chap.* 11.19.

2. By his favour encouraging it, *Gen.* 8. 19. *chap* 14.14.

3. By his people practising it, as *Gen.* 14. 14. 2 *King.* 2.3,5,7. *chap.* 4. 37. *chap.* 6. 1. 1 *Sam.* 19.20. 2 *Tim.* 3 15. *Heb.* 5 14. *chap.* 6.1,2. *Gen.* 4.4. *Rom.* 2.18. *Gal.* 6.6.

Quest. *Who are to Catechise?*

Answ. 1. Parents should bring up their children in the nurture and admonition of the Lord, *Ephes.* 6.4. training up a childe in the way wherein he should go, that when he is old he may not depart from it, *Prov.* 22.6. *Josh.* 24.15.

2. Masters, *Gen.* 14.14.

3. School-masters.

4. Ministers; as good Ministers have done in all Ages.

Quest. *What is the benefit you may receive by Catechising?*

Answ. 1. We are hereby seasoned betimes with the faith once delivered to the Saints, the form of Doctrine according to the analogie of that faith, 2 *Tim.* 1. 13. *Jude* 3. *Rom.* 6. 17. *Rom.* 12.

2. And so grounded and setled, that we need not be tossed to and fro with every wind of Doctrine by the sleight of men, *Ephes.* 4. 14.

3. And likewise secured for posterity; committing the things that we have heard to faithful witnesses, who would teach others also, 2 *Tim.* 2. 2.

Quest. *What is it that is contained in the Catechism?*

Answ. The true pattern of wholsome words, digested into brief heads, (according to the pattern of Christ, who reduced the Law to two heads, *Mat.* 22. 27. *John* 3. 16. *Eccles.* 12. 19. *Act* 20. 21.) by the Church, which is to preserve, to maintain, to propagate, and open true Religion, as our Church hath done in her *Catechism*; *that is to say, An Instruction to be learned of every Childe before he be brought to be confirmed by the Bishop.*

Quest. *How many things do you learn from the Inscription before the Catechism?*

Answ. Five things especially.

Quest. *What is the first?*

Answ.

Answ. The Name of it, *Catechism.*

Quest. *What do you learn from that?*

Answ. That the Principles of Religion contained in it, are the true faith that cometh by hearing, *Rom.* 10. 17. ecchoed from the Apostles (whose sound went into all the earth) to us by faithful men, who what they have received from the Lord, the same have they declared unto us, 1 *Cor.* 11. 28.

Quest. *What is the second thing in the Title?*

Answ. The thing understood by that Name *Instruction.*

Quest. *What do you learn from that?*

Answ. 1. Our misery, that without this *Instruction*, we are strangers from God through the ignorance that is in us.

2. That the first part of our remedy is to be renewed in the spirit of our mind, that the eyes of our understanding being enlightned, we may know what is the hope of his calling, and the things freely given us of God, *Eph.* 4. 23. *chap.* 1. 18. 1 *Cor.* 3. 17. *John* 17. 3.

Quest. *What is the third thing in the Inscription of the Catechism?*

Answ. They who are to learn it.

Quest. *Who are they?*

Answ. Children.

Quest. *Onely Children?*

Answ. Any that are weak, and have need of milk, and not of strong meat, being unskilful in the word of righteousness: but especially children, who with *Timothy* are to be instructed in the Scripture from their youth.

Quest. *Are children capable of these Instructions?*

Answ. They are capable to remember their Creator in the days of their youth, *Eccles.* 12. 1. to hear the Law, by which a young man may cleanse his way, *Psal.* 119. 9. to be prepared for that judgement to which great and small shall come, *Rev.* 2. 12. to come to Christ, who reproved those that forbad little children to come to him, *Mat.* 18. 19. And *Peter* must not onely feed sheep, but lambs.

Quest. *What is the fourth thing you learn here?*

Answ. The Duty of children that are to be catechised, *Learn.*

Quest. *What is that?*

Answ. It is manifold.

Quest. *What is the first duty?*

Answ. To come to Catechising; *Come ye children unto me, and I will teach you the fear*

fear of the Lord, Pſal. 34. 11. without excuſe, *Mat.* 22. kept off neither by paſtime, ſluggiſhneſs, nor idleneſs, *Gen.* 25. 27. *Iſai.* 19. 10. *Mat.* 20. 6. prepared, 1 *Chron.* 29. 18. *Exod.* 19. with a full purpoſe of heart to cleave to God according to his word, wherein we are inſtructed, *Act.* 11. 23.

Queſt. *What's the ſecond?*

Anſw. To pray to God for wiſedome to underſtand, *Jam.* 1. 5. memories to retain, *Heb.* 2. 1. hearts to embrace, *Act* 16. 14. and lives to practiſe it, *Jam.* 1. 21, 22.

Queſt. *What is the third?*

Anſw. That he that hath an ear to hear, ſhould hear, *Luk.* 14. 35. *Luk.* 8. 18. attentively, *Luk.* 4. 20. cheerfully, reverently and ſoberly.

Queſt. *What is the fourth?*

Anſw. To underſtand what we hear, and repeat diſtinctly what we underſtand; ſo learning betimes to give an account of the hope that is in us, *Luk.* 1. 46, 47.

Queſt. *What is the laſt thing you obſerve in the Title of the Catechiſm?*

Anſw. The time of Catechiſing, and the end of it; *Before they be confirmed by the Biſhop.*

Queſt. *What is that? can you tell?*

Anſw. The particular time is half an hour

before evening-prayer upon Sundays and Holy-days; so men keeping the Sabbath with their sons, their daughters, men-servants and maid-servants, and all that are within their gates.

Quest. *What is the general time of this Duty?*

Answ. Before we be brought to be confirmed by the Bishop.

Quest. *The love and care of the Church! what do you understand by Confirmation?*

Answ. That which we call Bishopping, or that Laying on of hands, *Heb.* 6. 2. an Ordinance continued throughout all Ages of the Church.

Quest. *What is the use of Bishopping or Confirmation?*

Answ. 1. That we may with the heart believe, and with the mouth confess to our salvation, *Rom.* 10. 10. what others engaged for us.

See Rubrick before Catechism.

2. That by the blessing and prayer we may be established, setled, and strenghtned against those temptations to which our weakness and years are open.

3. That Catechising may be in more use and esteem, the unity of the faith may be maintained, Parents may be careful to instruct

ſtruct their children, children may be more ſound in faith, and civil in manners; that the ignorant and ſcandalous may be diſcerned, and all differences about mixt communion may be quieted and compoſed.

Queſt. *Whoſe care muſt it be to ſee children come to Catechiſing?*

Anſw. 1. The childrens, as they love their ſouls, which may otherwiſe periſh: for, *for want of knowledge the people periſh.*

2. Our Parents, as they love us; as they ſhould help us to grace, who have helped us to ſin; as they care for us who are a part of themſelves; as they will anſwer the being not as careful for our ſouls, as for our bodies; as they would account for the charge committed to them at *that day*, and would not then come ſhort of bruit creatures, who have tender care of their young; as they would prevent the ſorrow, and provide for the comfort of their old age; as they tender the welfare of the Church and State, whereof their well-educated children may be uſeful members.

Miniſter.

You ſay very well; and if you (my dear Friends) take care to bring your children and

servants to this godly and useful exercise, in obedience to God, and our careful and tender mother the Church; (and you know, they that hear not the Church, are as heathens and infidels) I say as St. *Cyril* saith in the end of his Preface: *Meum est docere*, It's my work to teach; 2. *Vestrum auscultare*, Yours to learn; 3. *Dei perficere*, and God's to give a blessing: For which blessing let us pray to God.

Almighty and ever-living God, which makest us to will and to do those things that are acceptable in thy sight, We make our humble supplication unto thee for these children, that thy fatherly hand may be ever over them, thy holy Spirit be with them, even the Spirit of wisdome and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness; and fill them with the Spirit of thy holy fear, that they may hear thy word attentively, understand it clearly, retain and remember it carefully, and live according to it conscientiously: and prevent us all (O Lord) in all our doings with thy most gracious favour, and further us with thy

thy continual help; that in all our works, begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Parents, Ministers and School-masters, may see more of Catechising and instructing of Youth, in Bishop *Andrews* his Pattern of Catechistical Doctrine, *Woodward*'s Childes Patrimony, *Pembles* Mischief of Ignorance, *Perkin*'s Preachers Dignity and Duty, *Perkin*'s right manner of ordering a Family according to Scripture; and divers others.

SUNDAY II.

Of the benefits we receive by Baptiſme.

Miniſter,

NOw you are come (children) in the feare of God, in obedience to the Church, and to the edification of your ſouls, to learn that form of Doctrine (which you are to *obey from the heart*) in the excellent Church-Catechiſm.

Q. *What are the things that you ſhall learn from this Catechiſm?*

A. I learn, Firſt, how I became a Chriſtian by the bleſſed Ordinance of Baptiſm, in the four firſt queſtions.

2 Being a Chriſtian, I learn what I ought to believe for my ſalvation, out of the Apoſtles Creed, that compleat ſummary of our Faith.

3 Becauſe Faith without works profiteth nothing, I learn what I ought to do out of the ten Commandments, the perfect rule of life, *Gal.* 5. 6. 2 *Tim.* 1. 13. *Phil.* 2. 13.

4 Becauſe without grace preventing, aſſiſting, and bleſſing, we can neither believe

nor

nor do as we ought; I learn to pray to God from the Lords Prayer, that rule, ſum, pattern, and perfection of devotion.

5 I learn the Doctrine of the Sacraments, which are conveyances of the Grace I pray for.

Miniſt. So it ſeems you ſay there are five things in the Catechiſm. 1 A Preface, in the four firſt queſtions. 2 The Apoſtles Creed. 3 The ten Commandments. 4 The Lords Prayer. And 5 the doctrine of the two Sacraments, Baptiſm, and the Lords Supper.

A. Yes.

Q. *What is the excellency of this Catechiſm above others?*

A. 1. That it is not of private, but publique authority, and what ſeemed good to the Paſtors of the Church, being aſſembled together with one accord, *Acts* 15. 25.

2 In that it is the ancienteſt way of inſtructing youth: and (thus ſaith the Lord) *Aske for the old paths, and walke therein, and you ſhall finde reſt for your ſouls*, Jer. 6. 16. Job 8. 8.

3 It's the brieſeſt way: and thoſe times were happy, when there were but few things neceſſary to ſalvation, and the weightieſt things of the Law preſſed upon, and no grea-

ter

ter burthen laid upon us than these things necessary, *Acts* 15. 28.

4 It's the plainest and easiest way, a way *that may make wise the simplest*, Psal. 19. Isa. 35. 8. Deut. 30. 14. Rom. 10. 8.

5 This way leads soonest to the end of all Instruction, *Godliness*, containing nothing but *truths after godliness*.

Q. *What is the first question in the Catechisme?*

A. What is your Name?

Q. *Why do you begin with that question?*

A. That you and others may know my name, and with my name my Religion.

Q. *How do mens names put them & others in minde of their Religion?*

A. As our sirnames betoken the nature and relation we have in our first birth---as &c. so our Christian name betokens the nature and relation we have in our second birth. As in Circumcision formerly, *Gen.* 17. 15, 16. *chap.* 18. 4. so in Baptism now, we give our *names* to God, and to Christ Jesus, entring them as it were in the book of Life.

Q. *What are you put in minde of by your name?*

A. That we should walk worthy of that name by which we are called, *Ephes.* 4. 1. We should not have *a name to live* by Baptism,

ptiſm, *and yet be dead*, Rev. 3. 1. Seeing we have taken upon us the names of Chriſtians, we ſhould *depart from iniquity*, 2 Tim. 2. 19. Theſe names which we have received with religion, do put us in minde firſt to learn the duties of that religion, and then to practiſe them.

Q. *What names are moſt convenient to be impoſed at Baptiſm?*

A. Such names are may mind us of the virtues and excellencies of thoſe perſons that bare them, whoſe followers we may be as they were of Chriſt: whoſe Faith as we do in Baptiſme profeſſe, ſo we may follow it, conſidering the end of their converſation.

Q. *Who gave you this name?*

A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritor of the Kingdom of heaven.

Q. *What ground is there for the uſe of Godfathers and God-mothers?*

See Prideaux *de Baptiſmo*: Ham. *de confirmat.* Hooker *l.* 5. Jun. *in* Iſa. 8. 2. Tertul. *de Bapt.* Dion: Hier. *c.* 2.

A. Iſa. 8. 2, 3. *And I took unto me faithfull witneſſes to record, Uriah the Prieſt, and Zechariah the ſon of Jeberechiah. And I went unto the Propheteſs, and ſhe conceived and bare a ſon: then ſaid the Lord*

Lord to me, Call his name Mahar-shalal-hashbaz. Luke 1 58, 59. *And her neighbours and her cousins called the name of the child Zacharias after the name of his father.* Besides that it hath been an ancient custom even from the beginning, *Matth.* 19.8. And there is much in a *custome of the Church of God*, 1 Cor. 1 6.

Q. *What use is there of God-fathers and God-mothers?*

A. In case our Parents die, or be ignorant or negligent of our education; or be seduced with the errour of the wicked, these God-fathers are obliged by the Church to see us brought up in the true faith, with the nurture and admonition of the Lord.

Q. *What is their duty?*

A. "To instruct us what a solemn vow, "promise, and profession we have made by "them: to call upon us to hear Sermons, to "learn the Belief, Commandments, and the "Lords Prayer, with all other things which "a Christian man ought to know and believe "to his souls health: and that we may be "vertuously brought up to lead a godly and "a Christian life; and this upon the solemn "promise they have made to God. *When "thou vowest a vow unto God, defer not to pay "it; for he hath no pleasure in fools*, Eccl. 5.4.

Be

Be not deceived, God is not mocked.

Q. *How happy should we be, if the care of Sureties and Witnesses would be according to primitive institution and ancient practice!*

A. The care of our education would make the Kingdome happy in honest and well-principled men, the Church in good Christians, and heaven in blessed Saints.

Q. *Then sure your Sureties may well be called God-fathers and God-mothers?*

A. Yes; for thus they would offer us up unto God as his children: they professe faith, repentance and obedience for us as his servants, and are bound to God for their performance thereof.

Q. *When received you this Christian name?*

A. In Baptism, the first Sacrament of the New Testament, wherein we were entred into the Church, *engrafted into Christ, and washed from our sins*, 1 Cor. 12. 13. Gal. 3. 27. Ephes. 2. 11, 12, 13. Rom. 6. 3, 4.

Q. *What benefit, honour, and favour have you by being thus by baptism admitted into the Church?*

A. Thereby I am made, 1. a member of Christ. 2. a child of God. 3. an heir of the kingdom of God.

Q. *What do you observe in that you are taught to say you are* made?

A. We observe that, alas! we were not born to this happiness; But *that as many as receive him, to them he gives power to become the sons of God, even to them that believe in his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*, John 1. 12, 13. *We were by nature the children of wrath as well as others: But God who is rich in mercy, &c.* Eph. 2. 4, 5, 6, 8, 9. In this state God made us, and not we our selves.

Q. *Now you speak of* this state; *how manifold is the state of a Christian man?*

A. 1. A state of innocence, 2. of sin, 3. of grace. 4. of glory.

Q. *What is the state of Innocence?*

A. It is a state wherein we all in *Adam* were made after Gods image, 1. in *Knowledge*, 2. *Righteousness*, 3. *Holiness*, 4. *Uprightness*, Gen. 1. 27. Col. 3. 10. Eph. 4. 24. Perfect in understanding, will, affections, *&c. Eccles.* 7. 29. Guided by *a law in our hearts*, Rom. 2. 15. Strengthened by Gods assistance in our works, *Acts* 17. 28. and encouraged with an interest in, and power over all things here, which is part of Gods image, *Gen.* 1. 29. *Psal.* 4. 5, 6, 7, 8, 9. and a hope of reward hereafter. The Lord would have given *grace and glory, and no good*

thing

thing would be have with-held from us if we had walked uprightly, Psal. 84 11.

Q. *What is the state of sin?*

A. It is a state wherein we are all, by the wilful, ungrateful, presumptuous disobedience of one man *Adam*, made sinners, 1. by imputation of his guilt (*Rom.* 5. 14, &c. *Hos.* 2. 2.) unto us, as we were in him legally. 2. By propagation of his sin unto us, as we were in him naturally, *Rom*, 11. 16. *Gen.* 5. 3. *Job* 14. 4. *Mat.* 3. 7. *Isa.* 1. 4. *Psal.* 51. 7. *Eph.* 2. 3. *All have sinned and come short of the glory of God*, Rom. 3 23. Psal. 143. 2. Job 15. 14.

Q. *What is mans condition in this state?*

A. We have lost the favour and love of God; our own integrity and uprightnesse; our peace, comfort, and hope: and we are, 1. *Enemies to God by wicked works*, 2. *Encompassed with a body of sin and death*, Rom. 7. 21. 23. Miserable we are, for the deep and spreading pollution of sin, 1. *Darkning our understanding, making every imagination of the heart evill*, 2 Cor. 3 5. Rom. 1. 21. Jer. 4. 24. Eph. 4. 28. Gal 5. 7. Mat. 15. 19. Eccl. 9. 3. Rom. 6. 16 Gen. 8. 21. Jer. 17. 9. 2. Searing and defiling our consciences, *Ephes.* 4. 15. 1 *Tim.* 4. 2. *Tit.* 1. 15. 3. Making our wils *loath the good, & desire the evil*, John 8. 24. 9.

2 Pet. 2. 19. *polluting the whole man*, Rom. 3. 13, 15, 16, 17. *That lust that conceiveth in us bringeth forth sin*, Jam. 1. 14, 15. 4. We are miserable for the punishment that followeth it, 1. *A certain looking for, and fear of wrath*, Rom. 2. 5. Joh. 3. 36. Job 27. & 47. 1. & 15. 20, 21. & 20 5, 11, 14. Heb. 2. 15.

2 A vanity and curse overspreading us, and all that belong to us, *Deut.* 28.

3 Death that is approaching, *Gen.* 2. 17. 1 *Cor.* 15 22. *Ezek.* 18 4.

4 And the everlasting wrath that is ready to swallow us up, *John* 3. 36. *Deut.* 32. 22. *Psal.* 9. 17. *Math.* 3. 10. *Luke* 3. 17. *Judg.* 7. 13. 2 *Thes.* 1. 7, 8, 9. 2 *Thes.* 2. 12. *Rom.* 2. 5, 6, 7, 8, 10. *Rev.* 20, 10, 15. *Mat.* 7. 10. & 13. 40, 41. Wo to us that we have sinned.

Q. *O miserable men that we are, who shall deliver us from this body of sin and death?*

A. *We thank God through Jesus Christ our Lord*, Rom. 7. 24. who that his Father might not loose the glory of his creation, the honour of his mercy: and have satisfaction to his justice, and attain the end of his law and government, appeared to the world in the greatest demonstrations of his goodnesse, love, and mercy, to redeem us to this third state of grace and favour, wherein he hath promised, 1. to *write his law in our hearts*,

hearts, Heb. 8. 10, 11. 2. To *deliver us from ſin and Satan*, Rom. 3. Col. 1. 13. 3. *Pardon our ſins*, Iſa. 43. 15. 4. To *reconcile us to himſelf*, Rom. 5. 1, 10. 5. To accept of our perſons and performances in his beloved Son Jeſus Chriſt. 6. To give us grace *to ſerve him in righteouſneſſe and true holineſs all our days*, Luke 1. 71. The firſt entrance into which ſtate is Baptiſm, whereby we are made members of Chriſt, children of God, *&c.*

Q. *What is the firſt benefit you have in this ſtate?*

A. 1. That we *are members of Chriſt*, Eph. 5. 30. *We are joyned to him*, 1 Cor. 6. 15, 17. *Live in him*, Eph. 4. 4. Rom. 8. 11. As *branches of him the vine*, John 15. 5. *Wives to him our husband*, Epheſ. 5. *Living ſtones* upon him the foundation, *Eph.* 2. 20, 21, 22.

Or, the firſt benefit is, that I am made a member of Chriſt, from whom the body fitly joyned together, and compacted by that which every joynt ſupplyeth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love, *Eph.* 4. 16.

Qu. *What is it to be a true member of Chriſt?*

A. It's to be united to him by one ſpirit,

to live in him by his grace, to be guided by him and his power: *For as the body is one, and hath many members, and all the members of that one body being many are one body, so is Christ. For by one spirit we are all baptised into one body,* 1 Cor. 12. 12, 13.

Q. *It's true;* If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, *Rom.* 8. 11. I am the vine *(saith Christ)* ye are the branches: he that abideth in me, and I in him, the same beareth much fruit, *John* 15. 5. *To be the members of Christ, is to receive from him as from our head, life, sense, and motion. What condition were you in before you were a member of Christ? and what would have become of you if you had not been thus made a member of Christ?*

A. We should have been *strangers from the life of God*, the life of grace derived to us from God in Christ, from whom we might have received *grace for grace*, Ephes. 4, 16.

Qu. *Indeed as we had withdrawn our selves from the authority of God by our disobedience, so we are withdrawn from the gracious influence of God by sin, whereby all the faculties*

of

of our souls are corrupted, the imaginations of our hearts are evill, the frame of our nature is depraved, and we are dead in sin, untill an heavenly life from God in Christ, in whom he is well pleased, enliveneth us; and that heavenly spirit which he hath received without measure quicken us according to the measure of every part. But are all they true members of Christ that are baptized?

A. 1. Some are onely members of Christ outwardly: *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us,* 1 Joh. 2. 19. Heb. 6. 4, 5, 6.

2 Others are members of Christ inwardly, that have inwardly that grace from Christ their head which they professe outwardly. *Now ye are the body of Christ, and members in particular,* 1 Cor. 12 17.

Qu. *What is the second benefit?*

A. *That we are children of God,* John 1. 12. See *what manner of love is this the Father hath shewed us, that we who are by nature children of wrath, should be called the sons of God!* 1 John 3. 1. Ephes 1. 5. Gal. 4. 4, 5, 6. Heb. 2. 10, 11, 13. 1. *We are called by his name,* 1 John 3. 1. 2 Tim. 2. 19. 2. *We are*

admitted to his family, Gal. 6. 10. He feeds, provides for, pitieth, protecteth, corrects, instructs and rewards us.

Q. *What would you have been, if you had neglected being baptized, if you had not entred into the Christian profession?*

A. Oh! I should then have wished I had never been born; or being born, to die: then I had been *a child of wrath even as others*, Eph. 2. 3. I had been one of those whom the Apostle Peter calls *cursed children*, 2 Pet. 2. 14. *a son of perdition.*

Q. *What is it to be a child of God?*

A. To be a child of God, is, 1. To be framed after Gods image, *in righteousnesse, and true holinesse.* 2. It is by favour to be adopted for Gods child.---

Minist. To be a child of God, is to be begotten anew by the immortal seed of the Word, and bear Gods Image in holinesse, endeavouring in all things to do their Fathers will, *Luke 6. 26.*--- To be removed from the family wherein we lived by nature, to the family of heaven, *Ephes.* 2. 2, 3, 19. where God is our Father, Christ is our elder Brother, the Saints are our coheirs, the Angels are our fellow-servants; to be free from all our former relations: *If Christ hath made you free, then are you free indeed,*

deed,-- and to be inveſted in all the rights and priviledges of the ſons of God.

Q. *Do you know what are the priviledges of being ſons of God?*

A. 1. A child of God is free from the guilt of ſin: *There is now no condemnation to them who are in Chriſt Jeſus, who live not after the fleſh, but after the ſpirit*, Rom. 8. 1. 2. He is under the care of God. 3. He is an heir of the promiſe of God for this life, and that which is to come. 4. He hath a *new name which no man knoweth but he that hath it*, Rev. 2. 17. 5. He hath *the ſpirit of God, whereby he cryeth Abba, Father.*

Qu. *What is your duty now you are the children of God?*

A. We ought, 1. to admire Gods love. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the children of God!* 1 John 2. 1.

2. We ſhould imitate him, as obedient children; *not faſhioning your ſelves according to your former luſts in your ignorance; but as he who hath called you is holy, ſo be ye holy in all manner of converſation.*

3. We ought to reſt in his good will concerning us, knowing that it is our gracious Father, let him do what ſeemeth him good.

4. We ought to rely upon him, as a child doth upon his father.

Q. *What*

Q. *What is the third benefit?*

A. That we are hereby inheritors of the kingdome of heaven, not onely that we are sons, *but heirs of God, and co-heirs with Christ*, Rom. 8. 17, 29. 1 Pet. 1. 3, 4. Luke 12. 32. *Fear not, little children, it's your fathers good will to give you a kingdome.*

Q. *If you had not thus been entred into a Christian profession, what had become of you?*

A. Being without Christ, *aliens from the Common-wealth of Israel, we should have been strangers from the covenant of promise, having no hope, and being without God in the world.*

Q. *How do we inherit the kingdome of heaven?*

A. 1. Not by birth, for so his onely begotten Son, John 3. 16. *the brightnesse of his image, and the expresse character of his person*, hath he appointed heir of all things, Heb. 1. 3.

2. But by gift, *The gift of God is eternall life through Jesus Christ.*

Q. *How are we assured of this gift?*

A. We are assured of it, 1. In the promise which will never fail: *Fear not little flock, it is your fathers will to give you the kingdome*, Luke 12. 32. John 17. 24. Heb. 4. 13. 2 Thess. 3. 3. *And faithful is he that hath promised.* 2. In the price paid, *viz.* the

the precious blood of Christ, which is not shed in vain: *By the blood of Christ we have entrance into the holiest*, Heb. 10. 19. 3. In the earnest; *In whom also, after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of our purchased possession*, Ephes. 1. 13, 14.

Q. *What remains for us to do?*

A. *Having these promises, to cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God*, 2 Cor. 7. 1. *That we may be meet to be partakers of the inheritance of the Saints in light*: that inheritance that is to be had among them that are sanctified.

Bishop *Nicholson* on Catechism; *The Christians duty and priviledge.*

Sund.

SUNDAY III.

Of the Vow and Covenant in Baptism.

Q. *WHat did your Godfathers and Godmothers promise in your name?*

A. They did promise and vow three things in my name:

1 First, that I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh.

2 That I should believe all the Articles of the Christian Faith.

3 That I should keep Gods holy will and commandments.

Q. *They promised then in your names,* 1. *a solemn abrenunciation of that which is evill,* 2. *a serious belief of all truth, and a conscientious practice of all duty. What did you mean (children) when you told me that your Godfathers and Godmothers promised that you should forsake the Devil and all his works?*

A. That they promised to instruct us in the sin and danger of yielding to the temptations, and doing the works of the great enemy of mankind, the Devil. Q. *What*

Q. *What are his works?*

A. 1. Lying, *John* 4.4. 2. Slander, *Mat.* 4.1. *Job* 1.7,11. & 2.4,5. 3 Hatred, *Mat.* 13.25,3. 4 Murder, *Rev.* 17. 11. 5 Pride, *Isa.*14.11. 1 *Tim.*3.6. 6 Drawing others to ſin, *Matth.* 4. 3. 1 *Theſ.* 3. 5. 7 Final apoſtacy, and falling away, when we are enlightned and have taſted of the heavenly gift, *Heb.*6. 4,5,6. *Jude* 6.

Q. *What are his temptations?*

A. All thoſe advantages he takes from the creatures round about us, to enſnare us to ſin; and God knows *we are not ignorant of his devices*, 2 *Cor.*2.11.

Qu. *What do you mean by the pomps and vanities of the wicked world, which is the ſecond thing they promiſed you ſhould forſake?*

A. All that is in the world (*the luſt of the fleſh, the luſt of the eye, and the pride of life*) all that may be an occaſion of ſin muſt be forſaken as a ſnare, and all that may do ſervice to God as a ſacrifice, 1 *John* 2.15,16, 17.

Q. *What are the luſts of the fleſh?*

A. Adultery, fornication, uncleanneſſe, laſciviouſneſſe, idolatry, witchcraft, hatred, variance, adultery, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſſe, revilings, and ſuch like; which they that do

ſhall

shall not inherit the kingdom of heaven, *Gal.*5.19,20,21.

Q. *Now you are under a solemn promise by your Sureties*, To put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; that you should deny ungodlinesse and worldly lusts, and have no fellowship with the unfruitful works of darknesse, *Heb.*6. *Ephes.* 4. 22. *Tit.*2.12. *Isa.*1.16. *Rom.*13.14. *Eph.*5. 11. and so cease to do evil. *Have not they promised for you, that you should learn to do well?*

A. Yes; To believe sincerely all the Articles of the Christian Faith.

Q. *What do you understand by that?*

A. 1. That we must know, assent to, embrace, as worthy of all acceptation, without exception, all the fundamental Articles and points of our Christian faith, by an *obedience of faith that worketh by love*, Rom. 16.26. Gal.5,6. Jam. 1. 17,18,19,20.

Q. *What is it to believe?*

A. *It's by the gift of God*, Ephes 2. 8. To have our hearts wrought upon inwardly by the holy spirit, *Rom.* 12.3. and outwardly by the holy word, *Rom.* 10. 14. So that the understanding is enlightned to know all saving

See Bishop Nich. Cat: out of the Fathers.

ving truth revealed of God; the will is inclined to assent to all saving truth known; the affections are ready to embrace all saving truth assented to.

Q. *What is it we must believe?*

A. The twelve Articles of the Christian Faith; the principles of the doctrine of Christ; the truth of God as it is in Jesus; reduced either by the Apostles themselves, or by others out of their writings, to an wholsome form of *sound words*, according to the analogy of faith, 2 *Tim.* 1. 13. *Rom.* 12 6. Ruffin. *in Symb. Cypr. Ep.* 70. *ad Dur.* Baron. *Tom.* 1. Isidor *de Eccl.* 2. 3. Ignat. *ad* Trall. & Magnes. Iren. *l.* 1. *c.* 3.

Q. *How much must we believe?*

A. All the Articles of the Christian faith; **Whosoever will be saved, before all things it is necessary that he hold the Catholique Faith; which faith, except a man keep whole and entire, without doubt he shall perish everlastingly.**

Q. *How may you know that you truly believe the articles of the Christian Faith?*

A. When we are so rooted and established in the Christian truth, that it hath an influence over our hearts and lives, *Rom.* 16. 26. *Jac.* 2. 17. *Gal.* 5. 6.

Q. *Have all Christians an equal belief of the*

the Articles of the Faith?

A. 1. Some have a weak Faith: They say, *We believe, Lord help our unbelief: O Lord increase our faith*, Luke 17.5. Matth. 14.31. Mat. 12.10. Matth. 5.6.

2. Some have a strong faith, who with *Abraham* stagger not at the word of God *through unbelief, but are strong in faith*, Rom. 4.10. They have a faith, which is the comfortable subsistence of *things hoped for, and the strong evidence of things not seen*, Heb. 11.1.

Minist. The second thing then which your Godfathers and Godmothers promise for you, is this; that though you see not, nor of your selves know the things of Christian Religion, Yet (being they are certainly contained in the holy Scriptures, the writings of the blessed Apostles and Prophets inspired of God, the God of wisdome, who cannot be deceived; and of truth, who will not deceive) with a certain and full perswasion you will assent to the truth of them, and with a fixed and undaunted resolution you will professe them; and with this faith in your heart, and confession in your mouth, you will live and dye.

Q. *You say, that at your Baptisme your Godfathers and Godmothers have promised three*

three things in your name: The first whereof you told us, was, That you should renounce all evil; *the second was,* That you should believe all truth: *I pray what is the third?*

A. That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Q. *How many things are contained in that one promise?*

A. Three things.

Q. *What is the first?*

A. That I should have a Rule, even Gods holy will and commandments, *Psal.*119.105. *Ephes.*5.2.

Q. *What is the second?*

A. That I should walk by this Rule, neither standing still idly, nor turning rashly to the right hand or to the left.

Q. *What is the third?*

A. That I should continue so doing *all the days of my life,* Luk.1.75. knowing, that my *labour shall not be in vain in the Lord: blessed is he that endureth to the end.*

Q. *Do you think that you are bound to believe and do as your godfathers and godmothers promised for you?*

A. Yes: I have by them vowed a Vow unto God, and I will not defer to pay it, *Eccles.*5.4.

Q. *How do you say? will you do it?*

A. By Gods help, so I will: of my self I am able to do nothing: *I can do all things through him that strengthneth me.*

Q. *You say well: Have you any thing else to say in reference to your Baptism, and the happy state you are in by it?*

A. Yes, I have two things.

Q. *What are they?*

A. 1. I heartily thank my heavenly father, because he hath called me to this state of salvation, through Jesus Christ our Saviour.

2. I pray to God to give me his grace, that I may continue in the same to my lives end.

Q. *What do you intend to do in order to the performance of your great Vow?*

A. I intend, God willing, 1. to believe stedfastly; 2. to obey conscientiously; 3. to pray devoutly; 4. to receive the Sacraments solemnly.

Q. *Indeed these are the four parts of the* pure Religion, and undefiled before God. *What Rules have you in the performance of these things?*

A. 1. The Rule of my Belief are the Articles of the Creed.

2. The Rule of my life and obedience are

are the Ten Commandments.

3. The Rule of my Prayer is the Lords Prayer.

4. The Rule for the receiving of the Sacrament, is the Doctrine hereafter delivered.

Q. *I pray rehearse the Articles of your Belief.*

A. 1. I believe in God the Father Almighty, Maker of heaven and earth: and, 2. in Jesus Christ his onely Son our Lord; 3. which was conceived by the Holy Ghost, born of the Virgin Mary, 4. suffered under Pontius Pilate, was crucified, dead and buried: 5. He descended into Hell, the third day he rose again from the dead. 6. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Q. *What do you learn in these Articles of your Belief?*

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, In God the Son, who hath redeemed me and all mankinde.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Minister. To keep the unity of the Spirit in the bond of peace, that there might be one body and one Spirit; even as we were all called into one hope of their calling, that there might be one Lord, one Faith, one Baptism, one God and Father of all. The blessed Apostles (as some think) being of one accord in one place, composed this wholsome form of sound Doctrine; or else good men gathered it out of the writings delivered by them to the Churches, as our Church thinks, *Confes. Art.* 8. Which Foundation of Religion, hath been explained in the *Nicene* and *Athanasian* Creed, and in all the Confessions of other Churches, according as times and occasions required: which our Church would have us understand clearly, embrace heartily, profess constantly, and live up to religiously. This Belief we shall open, 1. by explaining the words, and endeavouring a right Notion and Conception of them, as they are to be under-

Cent. Magd. 2 Col. 6. 6.

Calvin. Inst. 2, 16.

understood in the Belief. 2. We shall shew what are those truths which are naturally contained in those words so explained. 3. We shall confirm each truth so made out. 4. We shall shew the necessity of believing those truths so confirmed. 5. We shall shew what efficacy they may have upon the soul and life of a Believer.

Authors of the Vow in Baptism; Dr. *Hammond*'s Practical Catechism; Bishop *Reyn.* on *Hos.* 14. Bishop *Hall*'s Satans Fiery Dart; Bishop *Nicholson*'s Catechism.

SUNDAY IV.

The first Article of our Faith, or God Almighty, Maker of Heaven and Earth.

WHat is the first Article of your Belief?
A. **I believe in God the Father Almighty, Maker of Heaven and Earth.**
Q. *Why do you say,* I believe?

A. To signifie that every one must be saved by his own faith, and not by anothers: *Examine YOUR SELVES, whether you be in the faith,* 2 Cor. 12. *Know ye not YOUR OWN SELVES,* &c. *Prove YOUR OWN SELVES, that you may have rejoycing in your selves, and not in another.*

Q. *The Church first discovers to us the true faith, and afterwards we put our own seal to it,* that it is true. *As if Christ should ask every one of us in particular, as he did the blind man restored to his sight,* Dost thou believe on the Son of God? *Joh.* 9. 35, 38. *we are taught every one of us to answer as he did,* Lord I believe. *As if the Son of God did promise*

to

to every one of them which are gathered together in his name, what he promised to one of the multitude, whose son had a dumb spirit. If thou canst believe, all things are possible to him that believeth: *each one for himself returneth this answer,* Lord, I believe, help mine unbelief, *Mat.* 9. 17, 23, 24. I live, (*saith St.* Paul) yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Without faith it is impossible to please God. *But what do you mean when you say,* I do believe?

A. When I say, *I do believe*; 1. I say, I do understand this truth, *that God is, &c.* 2. I say, I give my assent to it as revealed of God; by his Son outwardly, and his Spirit inwardly. 3. I say, I confess this truth thus embraced before the world.

Q. *Therefore when you say you believe this and the other Articles of faith, you mean that you assent to them as an infallible truth revealed by God, (who by reason of his infinite knowledge cannot be deceaved, and by reason of his infinite holiness cannot deceive) and delivered unto us in the writings of the blessed Apostles and Prophets, immediately inspired and acted by the Holy Ghost, out of whose writ-*

tings this brief sum of necessary points of faith was first collected. I say, you mean that your faith came by the ear hearing *of these words opened in the Church, and that the ear conveyed them to your mind* in all wisdome and spiritual understanding: *the mind conveyeth the truth so understood to the heart, which being opened, receaveth and embraceth it; and then* out of the abundance of the heart the mouth speaketh: *and if now* you confess with your mouth the Lord Jesus, and believe in your heart that God hath raised him from the dead, you shall be saved. *Do you think you must make confession of your faith?*

A. 1. In respect of Gods glory, who hath commanded it. 2. In regard of our selves, who shall be rewarded for it. 3. In regard of others, who shall be confirmed and edified by it; we must make profession of our faith before men, *Mat.* 10 32. *Luk.* 9.26.

Q. Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and the holy Angels. Be ready always (*saith St.* Peter) to give an answer to every man that asketh you a reason of the hope that is in you, 1 *Pet.* 3. 14. *What do you mean when you say you believe* in God?

A. I

A. I mean, 1. that there is a God: for *he that cometh to God, must believe that he is.*

Q. *Gods* atteſtation, *is the* ground *of divine faith; his* being *is the ground of his* atteſtation: *What is the ſecond thing you mean when you ſay,* I believe in God?

A. I mean, that I believe him the onely true God, holy, omnipotent, all-wiſe, all-ſufficient, juſt, merciful, and good; who is of himſelf, and by whom all things ſubſiſt.

Q. *How do you know that there is ſuch a God infinitely holy?* &c.

A. I know it, 1. by his works ſhewing; for by the greatneſs and beauty of the creatures, proportionably the beauty of them is ſeen, *Wiſd.* 13.5, *Rom.* 1.20. We ſee ſome things here below have a beginning; therefore we believe a God above who hath no beginning: all things that are made, are made by another; for nothing we ſee makes it ſelf: therefore we believe a God, *never* made, but *ever* of himſelf, *by whom all things were made.* Yea, when I ſee creatures working without reaſon, according to reaſon, in order to their ſeveral ends in their ſeveral places, I believe a *God over all,* who guides theſe creatures by that *eternal counſel of his will.*

A. 2.

A. 2. The publick consent and universal reason of the World, taught every man to say, *I believe in God.*

A. 3. By clear discoveries which God made of himself, and of other things by Revelations and Prophesies, *Isai.* 45.5,6,7,18, 19,21,22,24.

A. 4. I know there is a God by what works we have heard with our ears, and our fathers have told us in their days, and in the old time before them. *Blessed be the Lord God, who onely doth wondrous works*, Psal. 44.1. & 72.18.

A. 5. I know there is a God by my own Conscience, which comforts me when I do well, and torments me when I do ill with the thoughts of God, who is not far from every one of us; *in whom we live, and move, and have a being*, Act. 17. whom the heathen sought after, if by any means they might feel after him, and find him: for they knew *we are all his off-spring.*

Q. *What is the third thing you understand when you say*, I believe in God?

A. I believe in *one God*, that *there is no other God but one, and there is none besides him*, Deut. 4. 35. 1 Cor. 8. 4. *Thus saith the Lord, the King of Israel, I am the first, and I am the last, and besides me there is no God.*

God. I am the Lord, and there is none else, there is no God besides me; that they may know from the rising of the Sun, and the going down of the same, that there is none beside me. I am the Lord, and there is none else. Isai 48.12. & 44.6 & 45.5,6. *Deut.*4.32. & 35.39. Psal. 18. 31. Isai. 45. 18, 21. & 44.8. Job 17 3. Deut. 6.45.

Q. *What is the fourth thing you say, when you say,* I believe in God?

A. I say, I believe all that the onely true God hath said; and I know whom I trust, and that he is faithful who hath spoken, put my seal to his affirmation, rely on his promises, fear his threatnings, and embrace his whole will.

Qu. *What is the fifth thing you say, when you say,* I believe in God?

A. I say, I will rely upon him as God all-sufficient; for he hath said, *I will never leave thee, nor forsake thee;* so that I may boldly say, *The Lord is my God, my helper, I will not fear what man can do unto me,* Heb. 13.5.

Q. *What is that God whom you say you believe in?*

A. Our God is a Spirit, *Joh* 4.24. infinite, *Psal.* 139 8. invisible, 1 *Tim.* 1. 17. eternal, *Psal.* 90.2. all-wise, 1 *Tim.* 6. 16. incom-

incomprehensible, immutable, *Jam.* 1. 17. all-sufficient, *Gen* 17. 1. just, merciful, gracious, long-suffering, *Exod.* 33. alone to be worshipped, saved, and adored, *Mat.* 4. 10.

Q. *Is there but one God?*

A. No, *there is no other God but one*, 1 Cor. 8. 5. Deut. 6 4. & 32. 39. Psal 86. 10. Isai. 44. 1. & 45. 21. *Ephes.* 4. 5, 6. There are indeed three persons, *three that bear witness in heaven, the Father, the Word, and the Holy Ghost*, 1 Joh. 5. 7. Mat. 28. 19. Mat. 3. 16, 17. *but these three are one*, 1 Joh. 5. 7.

Q. *That is a mystery which it is* rashness *to search*, piety *to believe, and* life *to know: in one God there are three persons, distinguished by their names, inward properties, and outward operations. What do you mean when you say*, I believe in God the Father?

A. I mean, 1. I believe that the onely true God whom I worship, is *the Father of our Lord Jesus Christ, who is blessed for evermore*, 2 Cor. 11. 31. who gave him to have life in himself, *Joh.* 5. 26. as he hath life in himself: that God is the Father of Christ, giving him being in the womb, power in heaven and earth, life from death, and a divine nature by an eternal generation.

A. 2. I mean, that the onely true God

is

is Father of all, *Epheſ.* 4. 5. in heaven and earth: the father of ſpirits, *i.e.* Angels; the Father of all things: ſo that we may ſay in the words of the Prophet, *Have we not all one Father? hath not one God created us?* Mal.2.10.

A. 3. But I mean eſpecially that I believe that God is our Father,

1. Who created us by his power: *for we are all his off-ſpring.*

2. Who preſerves us by his providence: *for in him we live,* &c.

3. Who hath redeemed us by his Son: *Is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?* Deut.32.6. Exod.4.22. Iſai.44.24. *Doubtleſs thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our father, our redeemer; from everlaſting is thy name,* Iſai.63.16.

4. *Who of his own will hath begotten us, with the word of truth,* Jam.1.18. Joh.5.1. *Eph.* 2.10.

5. Who hath adopted us: *What manner of love is this, that we ſhould be called the ſons of God! And it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him,* 1 Joh. 3.2. Rom. 8.17. Col. 3.24. Heb. 9.15. Thus

God

God hath sent forth his Son, that we might receive the adoption of sons; Gal. 4. 4, 5, 6. Ephes. 3 15. & 1.5.

Q. *Then you believe that God is the father of Christ by eternal generation; of all creatures, by creation and preservation; and of all Christians, by adoption and regeneration. What do you mean when you say,* I believe in God the Father Almighty?

A. I mean, 1. That God hath Dominion over all things. *Holy, holy, holy, Lord God Almighty, which was, which is, and is to come. Alleluiah, for the Lord God Omnipotent reigneth*, Rev. 4. 8. & 19. 6. Luk. 12. 5. Act. 17. Jude 25. 1 Tim. 6. 15. *Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and thou reignest over all.*

Q. *What is the nature of Gods Authority?*

A. 1. He hath power to make all things as pleaseth him.

2. He hath power to possess and use all things so made and framed by him.

3. He hath power to dispose of all things he

he ſo poſſeſſeth according to his own pleaſure.

Q. *What manner of power hath he over things?*

A. 1. He hath an univerſal power extending to all things.

2. He hath an abſolute power: *Behold, as the clay is in the hand of the potter, ſo are ye in my hands, ſaith the Lord Almighty,* Jer. 18.6. Rom. 9.21.

3. He hath an eternal power: 1 *Tim.* 1. 15. *Pſal.* 145. 13. *Thy kingdome is an everlaſting kingdome, and thy dominion endureth throughout all generations.*

Q. *Do you mean any more when you ſay,* I believe in God the Father Almighty, *then that you believe that God hath all Authority in heaven and earth?*

A. Yes: I mean that he hath not onely an outward power to command others to work, but an inward power to work all things himſelf; which I learn from Chriſt, who ſaith, *With God all things are poſſible,* Mat. 10 27. and from an Angel, who ſaith, That *with God nothing ſhall be impoſſible.*

Q. *How many ways is God thus Omnipotent?*

A. Three ways.

Q. *Which be they?*

A. 1.

A. 1. I believe God is Omnipotent, because all power comes from him.

2. I believe he is Omnipotent, because none can resist his power. *The Lord of hosts hath purposed, and who can disanul it? His hand is stretched out, and who can turn it back?* Isai. 14.27. Dan 4.35. 2 Chron. 20.6.

3. I believe that God is Almighty, because, as *Job* saith, *I know he can do every thing*, Job 42.1,2. that becomes him to do.

Q. *Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, and thou preservest them all*, Neh. 9.6. *So if at any time by an evil heart of unbelief, I should doubt and stagger in any condition, I may remember he is able to help*, Rom. 4.21. & 9.21.

Preston and *Larkin* of the Attributes of God, *Zanchy de tribus Elohim*, and the common places of God.

SUN-

SUNDAY V.

The first Article of our Faith, or God Almighty, Maker of Heaven and Earth.

Q. *What do you mean when you say*, I believe in God the Father Almighty, Maker of Heaven and Earth?

A. I mean that I believe in God the Father Almighty, Maker of all things visible and invisible; who *made heaven and earth, the sea, and all that in them is*, Exod. 22. 11. I believe with St. *Paul*, that *God made the worlds, and all things therein, seeing that he is Lord of heaven and earth*, and *dwelleth not in temples made with hands*, Act. 17. 24. See John 1. 3, 10. Col. 1. 16.

Q. *Are you sure that all things were made by God?*

A. Whatsoever is not made, is God; whatsoever is made, is of God, of whom are all things.

Q. *When a man sees a fair building, and none near, he concludeth that some work-men*

have been there; for every house is builded by some man, *Heb.* 3. 4. *So when we look upon the great house of the world, upon the* earth that hangeth upon nothing, *the foundation, the glorious heaven the roof, we acknowledge a great Master-builder hath been here; and* he who built all things is God. *How were they made?*

A. By creation out of nothing. *I beseech thee, my Son,* saith the Jewish Church, *look upon the heaven and the earth, and all that is therein, and consider that God made them of things that are not,* 2 Mac. 7. 18. He calleth things that are not, as though they were. *Through faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things that do appear,* Heb. 11. 3.

Q. *What is the last thing you consider in this Article?*

A. That I believe in God the Father Almighty, *Maker of heaven and earth, and all things therein,* Gen. 1. Psal. 33. 6, 9. Psal. 8. 19. Psal. 121. 2. Psal. 124 8 Job 38. And I believe that as he made all things, he preserves and upholds them by his power, he cares for them by his providence, he orders, guides, and disposeth of them by his wisdome.

Q. *What*

Q. *What moved God to make the world?*

A. His own infinite goodneſs (*he was good, and he did good*) and pleaſure: *Thou haſt created all things, and for thy pleaſure they are and were created*, Rev. 14. 11.

Q. *To what end did he make the world?*

A. To make manifeſt that glory which he had in himſelf before the world was made.

Qu. *To us therefore, beloved, there is but one God, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him*, 1 Cor. 8. 9. *How do you know you believe in God aright?*

A. I believe in God aright, 1 When I embrace his teſtimony with full aſſurance of Faith. 2. When I can relie on his all-ſufficiency in an holy life, *which hath the promiſe of this life, and of that which is to come.* 3. When I fear and worſhip him in ſpirit and in truth, and walk humbly with him: *when I worſhip the Lord my God, and him onely do I ſerve.*

Q. *When doth a man believe aright that God is a father?*

A. 1. When he gives him that filial fear, honour and reverence that is due unto him. *A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour, ſaith the Lord of hoſts?* Mal. 8. 6.

Whosoever (saith our Saviour) *doth the will of my father which is in heaven, the same is my brother.*

2. When he relies upon him as a father: *Your Father knoweth how to give you good things*, Mat.7.8,9,10.

3. He believes God a Father, when he can with patience bear all Gods dealings with him. *We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?* Especially considering, that *they chastened us for their own pleasure, but he for our profit, that we might be partakers of his holiness*, Heb.12. 9,10. Deut.8.5.

4. He looks upon God as his Father, who endeavours to imitate him, and be like him in actions and affections; who obeys St. *Pauls* exhortation, *Eph.5.1. Be ye followers of God as dear children. As he who hath called you is holy, so be ye holy in all manner of conversation*, 1 Pet.1.15. Lev.19.2.

5. He believes God a Father, who draws near to him through Jesus Christ; endeavouring through him to have access by one Spirit unto the Father.

Qu. *How may I discern that I have true faith in God as* Almighty?

A. A

A. A man may discern that he hath true faith in God as *Almighty*, 1. By an awful reverence of his Majesty, and Universal Obedience to his will. 2. By patience and meekness under all his dealings: *I was dumb, and opened not my mouth, because thou didst it*, *Psal.* 39. 9. 3. By a tender sence of those blessings which the Lord of his soveraign mercy hath bestowed upon us.

Q. It's true, this is a signe a man owns the Soveraignty of God over us: But how shall a man know he truly believes the infinite power of God in himself?

A. 1. When he fears him: *I will forewarn you whom you must fear; fear him which after he hath killed, hath power to cast into hell: I say unto you, Fear him*, Jam. 4. 12. Luk. 12. 5.

2. When he can trust him: *Abraham* believeth this aright, when *he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully perswaded, that what he had promised, he was also able to perform*, Rom. 4. 20, 21.

3. When he can with hope draw near to him, to *make his request known unto him, who is able to do exceeding abundantly above what we can ask or think, according to the power*

that worketh in us, Ephes. 3. 20.

Q. *What should your faith* in God the Father Almighty, Maker of Heaven and Earth, *work in you?*

A. 1. A belief of God that cannot lye, *Numb.* 23. 19. 2. A worship and kneeling before the Lord our Maker, *Psal.* 95. 6. A fear, love, reverence, honour and obedience to our Father, *Mal.* 1. 6. A trust in the Almighty, *Mark* 10. 27. *Mat.* 6. 25, 26. and prayer and thanksgiving to him that created all things, for whose pleasure they were and are created, *Rev.* 4. 11.

Q. *Who is he that lives as one that believeth God* the Maker of Heaven and Earth?

A. 1. He lives so, that makes use of all things in heaven and earth to lead him to the God that made them; and takes occasion from what he seeth made, to declare the glory of him that made them, *Psal.* 148. 2, 3, 4, 5. *Rom.* 11. 36. *Neh.* 9. 5, 6. *Psal.* 104. 31. *Rev.* 4. 10, 11. *Psal.* 143. 10, 11.

2. He, that considering the creation of God, the heaven and the earth which he made, humbles himself, and saith, *O what is man!*

3. He that can say, *Thy hands have made me,*

me, and faſhioned me: O therefore give me underſtanding, that I may keep thy Law, Pſal. 119.73. Thou haſt made me, I will ſerve thee.

4. He that can eſtabliſh his heart in hope in the Lord his God, who made heaven and earth, and all things therein, *Pſal.*146.5,6.

Miniſter. So you do truly profeſs, really believe, are fully perſwaded that there is one true God in Chriſt, the Father of us all, who hath all power in heaven and earth; and that heaven and earth, and all things therein, are not of themſelves, but were made in the beginning out of nothing, by God, out of his goodneſs, for his glory: and thus you believe in God Almighty, Maker of Heaven and Earth.

Zanchy de oper. 6 dierum; *Gouge*'s Extent of Gods Providence; Dr. *Pearſon* on the Creed.

SUNDAY VI.

The second Article of the Creed, or Faith in Jesus Christ our Lord.

Q. *What is the second Article of your Belief?*

A. And in Jesus Christ our Lord.

Q. If ye believe in the Father, believe also in me, *saith our Saviour*, John 14.1. *But what do you mean when you say*, You believe in Jesus?

A. I mean that I own, embrace, and relie upon the Saviour of the world, knowing that there is not salvation in any other: for *there is no other name whereby we may be saved, but the name Christ Jesus*, Act. 4.12.

Q. *How is Christ a Saviour?*

A. 1. He is a Saviour, in that he hath opened the way of salvation to the world, *Ephes.* 2. 17. *John* 1. 18. 2 *Tim.* 1. 10.

2. He is a Saviour, in that he procured salvation: *God sent his Son into the world, that the world through him might be saved*, Joh. 3.17. Rom. 5.10.

3. He

3. *He is a Saviour, ſeeing he ever liveth to make interceſſion for us, to* SAVE *to the uttermoſt all thoſe that come unto him*, Heb. 8. 25.

Q. *What need had we of a Saviour?*

A. Being fallen from our firſt ſtate of innocence and happineſs, to a ſtate of ſin and miſery, it pleaſed God to ſend his Son to reſtore us to our firſt ſtate; 1. by procuring pardon for our ſins; 2. by procuring grace for our natures; 3. by procuring us a ſtate of reconciliation here; and, 4. by procuring us a ſtate of bliſs hereafter.

Q. *How doth Chriſt ſave us?*

A. He ſaves us from ſins paſt, by his blood juſtifying of us, 1 *Pet.* 1 18, 19. 2. He ſaves us from ſins to come, by grace ſanctifying us. 3. He ſaves us from all evil, by interceding for us.

Q. *Whereas you cannot with comfort believe in God the Father without the Mediator between God and man, who of two might make one, and ſo make peace; What is true faith in Chriſt?*

A. It is *a ſaving* grace, whereby we accept of *Chriſt* for our *Lord* and *Saviour*, and *reſt* in him alone for ſalvation, *Epheſ.* 1. 12, 13. *Rom.* 15. 12. *Tit.* 1. 1, 2.

Q. *How doth it appear that you believe in Jeſus?*

A. By

A. By my love to him, my hatred to sin, and resolution to amend my life according to his holy will and word, seeing he redeemed me from all iniquity, to purifie me as peculiar to himself, one zealous of good works.

Q. *What duties should our belief in Jesus stir us up to?*

A. 1. It should stir us up to make our peace with God through our Lord Jesus Christ, the onely Mediator between God and man; God's *well-beloved Son, in whom he is well pleased.* For by him God is willing *to reconcile all things to himself, whether they be things in heaven, or things in earth.*

2. It should kindle our love to Christ, who loved us to the death. *Greater love hath no man than this, that a man should lay down his life for his friends: but while we were sinners, Christ died for us*, Rom. 5. 8. John 15. 13. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

And thirdly, as a token of love to him, we are to give up our selves to him, to obey him, 1 *John* 5. 3. *John* 14. 15. *Phil.* 3. 8.

Q. *What do you mean when you say you believe in Christ?*

A. I

A. I mean that I believe in our Saviour, who was anointed and sealed King, Priest, and Prophet: A King to govern the world, a Priest to offer himself a sacrifice for the world, and a Prophet to teach the world the good, the perfect, and acceptable will of God.

Q. *What did our Saviour as a Prophet?*

A. When no man had seen God at any time, the onely begotten Son of God, who was in the bosome of the Father, he hath declared him, and the whole counsel of his will.

Qu. *How?*

A. By himself first, opening the Law, and publishing the Gospel, leading us to all truth; and then by his Spirit; and thirdly, to this day by Apostles, Prophets, Pastors and Teachers, ordained by him, *John* 6.4. *Heb.* 1. 3. *Col.* 2.3. 2 *Cor.* 3.3. *Luk.* 4.18. *Mat.* 5.3. *Ephes.* 4.11.

Q. *How may we believe aright in Christ as a Prophet?*

A. By hearing and embracing his Doctrine, and receiving his Word with the obedience of faith. We must with *Mary* sit at Jesus feet, and hear his Word, and yeild to the good motions of his Spirit.

Q. *What did our Saviour as a Priest?*

A. I.

A. 1. He hath given himself an offering for us, and his soul an offering for sin, and a sacrifice to God for a sweet smelling savour, *Ephes.* 5. 20. 2. He removes our guilt, *Heb.* 9. 7, 26. 3. He makes atonement for us, 1 *John* 2. 2. 4. He blesseth us, *Act.* 3. 26. And 5. prayeth for us, *Joh.* 17. So that poor sinners may say, *Who is he that condemneth? it is Christ that died, or rather that is risen again, and sitteth on the right hand of God, making intercession for us*, Rom. 8. 34.

Qu. *How ought we to believe in Christ as Priest?*

A. 1. Having an High-priest over the House of God, we ought to draw near with a true heart, in full assurance of faith, *Heb.* 10. 19, 20, 21, 22.

2. We ought to believe that Christ offered himself for us, so as to offer our selves unto him, *which is but our reasonable service*, Rom. 12 1. 1 Cor. 6. 20.

Q. *What doth our Saviour as a King?*

A. The government of the world is upon his shoulders.

Q. *How doth he govern the world?*

A. 1. By restraining, condemning, and destroying his enemies, especially confounding Satan.

2. By

2. By protecting his people, and encouraging them here and hereafter.

3. By ruling his people.

Q. *How doth Christ rule his people?*

A. By delivering them a Law by which they may walk, and by giving them grace whereby they may walk in that Law. Or he as a King ordereth all things with power to our ſalvation, *Pſal.*2.6. *Dan.*2.44. As, 1. He rules our hearts by his grace, *Heb.* 8. 10. *Jer.*31.33. 2. He ſubdueth Satan and ſin, *Heb.*2.14. 3. Guardeth us through all temptations to heaven, *Epheſ.* 1.21, 22. 4. Having an univerſal power in all Ages, over all creatures, in all things.

Q. *How ought we to believe in Chriſt as King?*

A. We are to believe in him, ſo as to relie upon him becauſe of his great power; and to obey him unto well-pleaſing, becauſe of his authority.

Q. *How doth it appear you believe all theſe Offices of Chriſt?*

A. Firſt, by my faith in his Word publiſhed by himſelf, preached by his ſervants, and imprinted on my heart by his Spirit, it appears I believe in him as Prophet.

Secondly, 1. by my obedience to his Commands; 2. my truſt in his protection;

3. my

3. my opposing his enemies; 4. my reverence to his person; 5. trembling at his threats and judgements, it appears I believe in him as King.

Thirdly, 1. By praying to him to intercede for pardon and grace; 2. by receiving his grace with humble heart, as the greatest blessing in the world, and using the grace bestowed on me in a life consecrated to him who offered himself, it appears that I believe in him as Priest.

Minister. In a word, we are so to believe in Christ, as that every one of us that nameth the Name Christ, may depart from iniquity, we having the Anointing from the holy One, and the Anointing which we have received from him abideth in us, 1 *John* 2. 20, 27. 2 *Tim.* 2. 19.

Reynold's on *Psal.* 110. *Found's* Trisagion, Dr. *Pearson* on the Creed.

SUN-

SUNDAY VII.

The second Article of our Creed, or Faith in Jesus Christ his onely Son our Lord.

Q. *IN the second Article of your faith, you say, You* believe in Jesus Christ Gods onely begotten Son; *how is Christ* the onely begotten Son of God?

A. He is the only Son of God, 1. By Eternal Generation, *Col.* 1. 15, 16, 17. *John* 1. 1, 2, 3. *Heb.* 1. 5. co-eternal, co-equal with the Father. 2. by his Incarnation in the Virgins Womb, when *the power of the Highest overshadowed her.* 3. By his Resurrection, *Thou art my Son, this day have I begotten thee, Psal.* 2. *Act.* 13. 33. *Heb.* 1. 3, 4, 5. *To which of the angels said he at any time, Thou art my Son, this day have I begotten thee?* Heb. 1.

Q. *What benefit have we by believing Christ the onely Son of God?*

A. We are thereby sure to be accepted with God through his onely begotten

ten Son Jesus Christ, who offered himself for us by the Eternal Spirit.

Q. *What duty do we learn hereby?*

A. Hereby we are taught to worship Christ as God, ascribing *blessing, honour, glory and power unto him that sits upon throne, and the Lamb for evermore.*

Minister. Indeed when the Scripture *bringeth the first begotten Son into the world, it saith, Let all the angels of God worship him,* Heb. 1. 6.

Q. *But what other duty are we taught hereby?*

A. We are taught hereby to live thankfully all the days of our lives, for the infinite love of God in sending his onely begotten Son into the world to die for us.

Q. *How doth it appear that you believe this?*

A. By the comfort I have, 1. That my Saviour being God, is able to save me to the uttermost. 2. And being the well-beloved Son, that I shall be accepted in him, *Heb.* 2. 10. *Ephes.* 2.

Q. *What do you mean when you call Jesus Christ* our Lord?

A. I mean that I really believe that our Saviour Christ hath all things put in subjection under him, *Heb.* 2. 7, 8.

Q. *How*

Q. *How is he a Lord?*

A. 1. He is Lord by creation: *Without him nothing was made that was made*; and therefore there is nothing made but is under him.

2. By ſuſtentation, *Heb.* 1.3. *Col.* 2.

3. He is Lord by appointment of the Father, *Heb.* 2.7,8. *Joh.* 5.27. *Joh.* 13.3. *Mat.* 28.18. *Pſal.* 110.7. *Phil.* 2.8,9,10,11. *Epheſ.* 1.20,21.

4. He is Lord by redemption; *We are bought with a price*, and *we are not our own*, 1 Cor. 6.19,20. And by covenant with us, 1 *Cor.* 15.25,27.

5. By conqueſt, reſcuing us from ſin and Satan.

Q. *Wherein doth his power appear?*

A. 1. In making Laws, and writing them in our hearts. 2. In appointing Officers in his houſe. 3. In providing for his ſervants all things pertaining to life and godlineſs. 4. In protecting, correcting and rewarding us.

Q. *How do you know that you truly believe this?*

A. 1. When we ſubmit to him humbly, 1. In accepting the puniſhment of our iniquities: 2. In being contented with our allowance: 3. In obeying his will heartily,

cheerfully, diligently, and constantly.

2. When we are sensible that we are not our own, and that we are bought with a price, we resolve to glorifie God with our bodies and souls, which are his.

3. When we can safely, using our honest endeavours, relie upon this *Lord* for salvation, for protection and deliverance from all the enemies of our peace, as upon one that is *mighty to save.*

4. When by believing him to be Lord of the world, we know that *all things are ours, and we are Christs, and Christ is Gods.*

Q. *What is it to believe this aright,* viz. *That Christ is* our Lord?

A. 1. To believe it so, as to yeild our selves to him as our Lord, as *servants to righteousness unto holiness,* Rom. 6 6,13.

2. To believe it so, as *to live not to our selves, to die not to our selves; but whether we live or die, we may be our Lords,* Rom. 14. 7,8.

3. To believe it so as *to bring every thought to an obedience to Christ* our Lord, *who is become the Author of eternal salvation to them that* Obey. Heb. 5. 8,9. 2 Cor. 10. 5.

4. To believe it so, as to comfort our selves in this, The *Lord of all will make all things work together for the best to them that love God.* *Minister.*

Minister. You say then, that you assent to this as a great truth, *That Jesus Christ, the promised Messiah, is come into the world, and was anoynted by the Spirit of God,* 1. *A Prophet, to reveal Gods Will to us:* 2. *A Priest, to offer himself a sacrifice, and to make atonement for us:* 3. *And that he is a King, sitting at the right hand of God, far above all Principalities and Powers; whereby when he hath subdued all our enemies, he will confer perfect and eternal happiness upon us.* And you do really profess, that you are fully assured of this, as a most certain, infallible, and necessary truth, *viz. That our Saviour is the true, proper, and natural Son of God,* God of God, Light of Light, very God of very God. And you do assent to this as a certain and infallible truth taught by God himself, *That Jesus Christ,* the onely Son of God, *hath Dominion over all things for the destruction of our enemies, and compleating of our redemption. And that he is especially Lord over US,* 1. *whom he hath purchased and rescued;* 2. *who are by faith consecrated to his service; who have yeilded our selves to him in Baptism, For whom he hath taken care that we should be the sons of God here, and that we should have heavenly Mansions hereafter.*

And thus as you believed in God the Father Almighty, Maker of heaven and earth; so you believe in his onely Son Jesus Christ our Lord.

Dr. *Pearson* on the Creed, *Heylin* on the Creed, Bishop *Nicholson ib. Zanchy de Elohim*, Christs Soveraignty, *Jeanes* Scholastical Divinity, Bishop *Reynolds* on *Psal.* 110.

SUN-

SUNDAY VIII.

The third Article of our Faith.

Q. *WHat is the third Article of your Belief?*

A. **Which was conceived by the holy Ghoſt, born of the Virgin Mary.**

Q. *What do you mean when you ſay,* I believe in him who **was conceived of the holy Ghoſt?** &c.

A. I am verily perſwaded that he who was begotten of the Father before all worlds, was now in the fulneſs of time conceived by the holy Ghoſt, and *born of the Virgin Mary: For as much as the children were partakers of fleſh and blood, he alſo himſelf took part of the ſame,* Heb. 2. 14.

Q. *Why was he made fleſh?*

A. That we who are ſinful fleſh, might be ſaved by him, he becoming ſin for us, and we the righteouſneſs of God in him; *therefore it behoved him to be like his brethren,* Heb. 2. 17. And *the Mediator between God and man,* muſt be *the man Chriſt Jeſus,* 1 Tim.

2.5. *Since by man came death, by man also came the resurrection of the dead*, 1 Cor. 15. 31.

Q. *Our Nature sinned, our Nature must suffer: but because our Nature which is finite, could not satisfie the infinite justice of God, it was joyned to the Divine Nature; so that our Saviour, who was of the fathers, according to the flesh, was* God over all, blessed for ever. *How is Christ said to be* conceaved by the holy Ghost?

A. The Father willed his Incarnation, the Son consented to it, and the Spirit worketh it. Christ being not capable of redeeming our Nature but in our Nature, he had a body prepared for him by the holy Ghost, who separated the same body from sin, and united it to his Divine Nature, *Luk.* 1. 34. 35. *Joh.* 1. 14. *Heb.* 7. 26. & 4. 15.

Q. *What is the benefit you receive by this Article?*

A. 1. I hope that *the Father hath made him sin for me who knew no sin, that I who knew sin might become the righteousness of God in him*, 2 Cor. 5. 21.

2. I hope that as his Nature was holy, harmless, undefiled, and separated from sinners; so our Nature will be presented by him to the Father without spot and blameless,

3. Under

3. Under my infirmities I hope I have *a faithful and a merciful high priest, who being touched with the feeling of our infirmities, in that he himself hath suffered being tempted, he is able to succour us being tempted*, Heb. 2. 17, 18. & 4. 15, 16.

Q. *What do you learn from this part of this Article?*

A. 1. I learn first thankfulness, in that the kindness and love of God towards man appeared, in not taking the Nature of the fallen Angels, but *the seed of Abraham*, Heb. 2. 16. Tit. 3. Luk. 1. 78.

2. I learn purity, that I in my Nature should be holy, as he in his Nature is holy; that as he was not conceived by man, but by the holy Ghost, so we ought to be born again not of blood, nor of the will of the flesh, nor of the will of man, but of God; the same overshadowing power which formed his nature, reforming ours: He which was born for us upon his Incarnation, ought to be born in us by Regeneration.

Minister. So then you assent unto this as a most necessary and certain truth, *That the onely begotten Son of God, very God of very God, was conceived and born, and so made man, taking to himself the Humane Nature, consisting of a soul and body, and joyning it to*

the Divine Nature in the unity of his person. And you are fully assured, *That our Saviour thus made flesh, was really and truly conceived in the womb of a Virgin by the singular, powerful, invisible, and immediate operation of the holy Ghost; whereby a Virgin was beyond the Law of Nature enabled to conceive, and that which was conceived in her, was originally and compleatly holy.* And thus you profess to **believe in Jesus Christ, which was conceived of the holy Ghost.**

Q. *What do you understand when you say in the last part of the third Article, That as our Saviour* **was conceived by the holy Ghost,** *so he* **was born of the Virgin Mary?**

A. I understand that my faith is confirmed, in that I see the Prophecies fulfilled, *viz.* That *that the Lord hath created a new thing in the earth, a woman shall compass a man,* Jer. 31. 22. *Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel,* Isai. 7. 14.

Q. *Do you think that* Mary *was an unspotted Virgin?*

A. Yes; and I think of her as of the Gate of the Sanctuary, in *Ezek.* 44. 2 *This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God*

God of Israel hath entred in by it, therefore it shall be shut.

Q. *What is the benefit of Christs conception and Nativity?*

A. 1. That our Natures which are polluted with sin, might be cleared from Original corruption, He was conceived by the holy Ghost, and filled with grace and truth, *Luk.*1.35.

2 That our Natures might be redeemed by the seed of the woman, he took the Virgins flesh, *Gen.*3.17.

Q. *How became the Virgin* Mary *a Mother?*

A. 1. By conceiving, 2. by nourishing and encreasing, and 3. by bringing forth the Saviour of the world.

Qu. *What do you learn from this part of the Article?*

A. 1. I learn humility from him who being equal with God, yet humbled himself to be like us.

2. I learn a boldness of access unto the throne of grace, (through him who is our brother) that I may obtain mercy and grace to help in time of need, *Heb.*4. *ult.*

3. I learn this comfort, That as God saw *Adam*, and all mankinde that were in him, sinful; so he seeth Jesus Christ, and all that are

are in him, without sin, and blameless.

4. I learn this truth, That Christ, according to the Prophecie that went before of him, was of the house of *David*, because he was born of *Mary*, who was of that house.

Minister. So then you assent to this as a certain truth, *That there was a certain woman known by the name of the* Virgin Mary; *a pure and unspotted Virgin, who did by the immediate operation of the holy Ghost, conceive within her womb the onely begotten Son of God; and after the natural time of other women, brought him forth as her first-born: whereby the Saviour of the world was born of a woman under the Law, to redeem them that were under the Law, without any Original corruption, that he might deliver us from the guilt and stain of sin: Born of that Virgin which was of the house of* David, *that he might sit upon his throne, and rule for evermore.* And on this manner you believe in Jesus Christ, born of the Virgin Mary.

Q. How will the knowledge of these things work in the heart of him whom God will save?

A. It will bring him to a serious consideration of his own state, to grieve for sin, and

and the fear of Gods displeasure, whereby the heart is first broken and humbled, and secondly, resteth upon Christ alone for salvation, according to the free promise of God by faith inwardly wrought by the Spirit, and outwardly by the Word and Sacrament, *Jer.* 8 67. *Luk.* 15.17. *Act.* 3.37. & 9.6. & 16.31. *Rom.* 4.20. *Heb.* 11.11. *Act.* 16.14. *Rom.* 10.14. *Heb.* 5.11,12. & 6.1.

Q. *What did our Saviour between the times of his birth and death?*

A. He led a most holy and good life for our imitation, that we might do as we have him for an example, God having *predestinated us to be conformable to the image of his Son*, Rom. 8 29. that *as we have born the image of the earthy, so we may bear the image of the heavenly*, 1 Cor. 15.49. What he taught in his precepts, he shewed us in his life.

Minister. The Lord grant that since his image is imprinted in our Nature by creation, so also we may shew it in all the parts of an holy life, conforming our will and affections to his holy precepts, submitting our understandings to his Rules and Lessons of perfection: imitating his sweetness and excellency of society, his patience and charity, his devotion and holiness, his conformity to God,

God, his zeal and meekneſs, his bounty and goodneſs; that our hearts, hands and eyes, all the parts and faculties of ſoul and body, may grow up with the encreaſe of God, till we come to the full meaſure of the ſtature of Chriſt, even to a perfect man in Chriſt Jeſus; that at laſt in his light we may ſee light, and reap the fruits of glory from the ſeeds of holineſs, in the imitation of his holy life.

Q. *In what particulars ought we chiefly to imitate Chriſt?*

A. 1. In ſelf-denial, 2. in obedience, 3. in growth and proficiency: for he 1. reſigned himſelf unto God, 2. obeyed him unto the death, and 3. *grew in wiſdome and favour with God and man.*

Biſhop *Andrew*'s, Dr. *Donne*'s, and Biſhop *Lake*'s Sermons, and *Jeans* his Scholaſtical Divinity.

SUN-

SUNDAY IX.

The fourth Article of the Creed.

Q. *WHat is the fourth Article of your Belief?*

A. That our Saviour Jesus Christ was not onely born for us, and lived among us a most holy life, by his Doctrine and Example leading us in the way to heaven; but that he suffered under Pontius Pilate, was crucified, dead and buried: which is the second step of his humiliation.

Q. *What did our Saviour suffer for us?*

A. The whole wrath of God due to our sins, which we should have suffered: 1. In his body, hunger, thirst, wearinesse, reproaches, griefs, sorrows, and temptations: 2. In his soul, the displeasure of God; *and who knoweth the power of his anger?* Isai. 53.4,10. Mat. 26 38,39. *Rev.* 19.15. 1 *Pet.* 2.4. Jer. 1.12. *Phil.* 2.8.

Q. *What moved him thus to suffer?*

A. His own goodnesse, love, and our misery, *Job.* 3.19. *Ephes.* 1.5. *Tit.* 3.5.

Q. *What are the benefits of his suffering?*

A. That

A. That by his stripes we might be healed, *Isai.* 53. 5. *Heb* 9. 14. & 26. 28. *Col.* 2. 14. *Heb.* 10. 2, 4. 1. That we might obtain remission of sin, *Rev.* 1. 5. *Col.* 2. 13. 2. That we might escape punishment. 3. That we might be delivered from the power of sin and Satan. 4. That we might be reconciled to God, *Rom.* 5. 10. 5. And redeemed from our vain conversation, 1 *Pet.* 1. 18. and by his blood have entrance to heaven, *Heb* 10. 19, 20.

Q. *Under whom did he suffer?*

A. Under Pontius Pilate, Deputy under *Tiberius*, the Scepter being departed from *Judah*, now *Shiloh*, i. e. Christ, was come, *Gen.* 29. 10. *Joh.* 18. 31. (the Son of God submits to lawful power) who bore witness afterwards of Christs innocence.

Q. *What did he suffer under him?*

A. Death, the dissolution of his soul from his body: *death is the wages of sin*, which was threatned upon us: *If thou eatest thereof, thou shalt die*, 2 *Cor.* 5. 14.

Q. *What kinde of death did he die?*

A. Because he was to remove the curse from us, therefore he was made a curse for us, and so was Crucified, *Gal.* 3. 13. *Deut.* 31. 23. and to fulfil Propheciesand Types, *Psal.* 22. 17, 18, 19. *Exod.* 12. 46. *Joh.* 19. 36,

36, 37. *Lev.* 7. 4, 20. & 1. 8.

Q. *What became of him after death?*

A. That he might ſweeten the grave to us, and be both God of the dead and of the living, *Mat.* 12. 41. *Rom.* 14. 9. 1 *Cor.* 15 55. He was buried, and deſcended into Hell; that is, he continued under the power of death three days, *Pſal.* 16. 10. *Act.* 2. 27, 31. *Act.* 13. 34, 35. *Jonah* 1. 17. *Mat.* 12. 39. *Gen* 39. 20. 1 Sam. 24. 4. *Iſai.* 63. 9.

Q. *How do you know you believe aright this Article?*

A. 1. I know I believe aright in his *Death*, when I die to ſin for which he died, *Rom.* 6 6. *Col.* 2 7. When I ſuffer with him, and am ready to make his patience, humility, innocency and charity in dying for me, my pattern in ſuffering for him, *Heb.* 12. 1, 2. *Rom.* 8. 18. When I love, admire, and thank him for it; and upon the accuſation of Satan or mine own conſcience, am comforted by his death for me, *Rom.* 6. 2. and not wallow in ſin, to crucifie again *the Lord of glory*, Heb. 6. 6.

2. I believe that he ſuffered under Pontius Pilate, when like him I am ready to *ſubmit to every ordinance of man for the Lords ſake*, Mat. 26. 53, 54.

3. And

3. And that He was dead and buried, and descended into Hell, when I am not disheartned by death, or the grave, which are by him sanctified, the one for a bed to rest from our labours, the other for an entrance to a better life, *Rev.* 1. 18. *Act.* 2. 36.

Q. *How do you understand that Christ* descended into Hell?

A. I understand he descended thither, 1. by his power, efficaciously; 2. by his sacrifice, meritoriously; and 3. by his Soul descending to the invisible * state of the dead.

* *Called* Ἅδης, *or* Hell.

Bishop *Nicholson*, Dr. *Pearson* on the Creed, Bishop *Andrew*'s Passion-Sermons, Bishop *Bilson* of Christ's Descent into Hell.

SUN-

SUNDAY X.

The fifth Article of our Creed.

Q. *What is the fifth Article of your Belief?*

A. That our Saviour Jesus Christ rose again the third day; as Angels witness, Apostles testifie, Enemies confess, and Miracles convince, *Mat.*28. *Mark* 16. *Heb.*2.4. *It being impossible for him to be holden of death*, Act.2.24. Act.1.3. Luk.24.3,6. Joh. 20.27. Mat.12.39.

Q. *What need had he to rise again?*

A. 1. For our justification, *Rom.*4.25. If he had layn under the power of death, we had been under the power of sin, 1 *Cor.* 15.17. 1 *Pet.*1.19. and we had not been assured that our great debt had been discharged, and the Spirit could never have convinced the world of righteousness.

2. For our sanctification, to apply effectually unto us the power of his death, 1 *Cor.* 15.16,54. *Rom.*4.25. *Rev.*1.18.

Q. *When did he rise?*

A. Neither sooner nor later then the third day, to confirm his Disciples and our Faith in the Type, *Mat.* 12. 39. and Promise: *So shall the Son of man be three days and three nights in the heart of the earth,* 1 Cor. 15. 4. *Hos.* 6. 2.

Q. *What is the difference between the Resurrection of Christ, and the Resurrection of those that rise before him?*

A. *He is the first-born among many Brethren:* He rose by his own power, *Joh.* 10. 17, 18. they by him: they as private persons, he as the *first-fruits of them that sleep,* 1 Cor. 15. 20.

Q. *What are the benefits of his Resurrection?*

A. 1. Thereby he was declared to be the Son of God with power, *Rom.* 1. 4.

2. He gives us hope of our Resurrection, *Rom.* 6. 4. & 8. 11. *Col.* 1. 1. *Eph.* 2. 1, 6.

Q. *How shall a man know that he believes Christs Resurrection aright?*

A. When he doth so believe it, as to rise from sin to a new life, as he did from the grave, *Rom.* 6. 4. *Eph.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. and that as he did, 1. speedily, *Heb.* 4. 7. 2. perfectly, 3. with a resolution to die no more in sin, as Christ being raised from the

the dead, dies no more, *Rom.* 6. 9, 11. *Likewise reckon ye also*, &c.

See the aforesaid Authors, *Jeans* Scholastical Divinity, *Reynolds* on *Psal.* 110.

SUNDAY XI.

The sixth Article of our Creed.

Q. *What is the sixth Article of your Belief?*

A. That He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

Q. *How many things be there in this Article?*

A. 1. Christs Ascention foretold, *Psal.* 68 18. performed, *Act* 1.

2. His sitting at the right hand of God, foretold, *Psal.* 110. 1. revealed, *Act.* 7. 5, 6.

Q. *When did Christ ascend?*

A. After he had conversed with his Disciples forty days to confirm them in the

truth of his Resurrection, and to instruct them in their future administration, he ascended by his own power, visibly, in a cloud to heaven, *Act.* 1. 11. *Luk.* 24. 51. *Ephes.* 4. 10.

Q. *What are the benefits of his Ascention?*

A. 1. The honour of his Name, Person and Power, *Psal.* 110. *Mat.* 28. 18. *Phil.* 2. 9.

2. A power to save us to the uttermost, *Heb.* 7. 25. 1. by interceding for us, 1 *Joh.* 2. 2. 2. by sending us the holy Ghost, *Joh.* 16. 7. *Ephes.* 4. 12. 3. by protecting us from heaven, *Ephes.* 4. 8.

3. Exaltation of our Nature, *Heb* 1. 5.

4. A preparation of Mansions for us, *John* 14. 34. *Joh.* 17. 24.

5. An assurance to us, that he is accepted of God for us, *Joh.* 16. 10. & 17. 4, 5. God welcoming him to heaven with a *Sit thou at my right hand, until I make thine enemies thy foot-stool*, *Heb.* 1. 3, 9, 13.

6. The last benefit is, an assurance unto us, that seeing Christ is entred into heaven to take possession for us, therefore he will bring us thither in his appointed time, *Joh.* 12. 26. & 17. 24. *Heb.* 6. 20.

Q. *How do you know that you believe Christs*

Christs Ascention aright?

A. When by that faith I ascend after him, having my conversation in heaven, being heavenly minded, and setting my affections on things above, *Col.*3.1. *Phil.*3.20. *Ephes.*2.19.

Qu. *Where is our Saviour now?*

A. In heaven, at Gods right hand, in great glory and power, *Act.*7.56.

Q. *What do you mean by Gods right hand?*

A. The honour and power which Christ received of his Father when he finished the work of Redemption, *Heb.*1.13. *Eph.* 1.20, 22. 1 *Cor.* 15.24,25. The right hand is given to those we honour, 1 *King.*2. 19. *Ephes.*1.20.

Q. *What honour is it to be at Gods right hand?*

A. 1. To be King of Saints, 2. Judge of Sinners, 3. Prince of our Salvation, 4. High-priest of our Profession, *Heb.*8.1. *Act.*5.11, 17,31. *Rev.*15.3.

Q. *What doth Christ do there?*

A. 1. He makes intercession for us, *i. e.* he presents our prayers, and pleads his merits for our acceptance, *Heb.*7.25. & 9. 24 *Rom.*8.34.

2. He sends grace from himself the head,

to us his members, *Ephes.* 1.20.

3. He gathers, preserves, governs, defends all his members until they come where he is, *Mat.* 25.33. *Rev.* 1.21.

Q. *When do you believe aright that Christ sits at the right hand of God?*

A. When my faith in that Article makes me,

1. Submit to Christs Power, Commands, Institutions, and to all that rule under him, *Joh.* 5.23.

2. Offer up Petitions by him, and depend upon his Intercession.

3. To look to him in all temptations and pressures, expecting help from his right hand.

4. To be afraid of opposing him, seeing we must submit either to his will, or to his wrath. *Kiss the Son lest he be angry, and his wrath be kindled but a little: blessed are all they that put their trust in him.*

Bishop *Reynolds* on *Psal* 110. *Jeans* Scholastical Divinity, and the foresaid Authors on the Creed.

SUN-

SUNDAY XII.

The seventh Article of our Creed.

Q. *SHall Christ sit always at Gods right hand? and shall this world never have an end?*

A. He shall sit there *till the time of the restitution of all things*, and then he shall come and judge the world, 2 *Pet.* 3. 10, 11. 2 *Tim.* 4. 1. *Mat.* 26. 64. For the seventh Article of my Belief is this, **From thence he shall come to judge both quick and dead.**

Q. *By his Passion he redeemed us, by his Ascention he becomes our Advocate and Patron, and in this he is appointed to be our Judge: Whom shall he judge?*

A. **The quick,** *i. e.* all those righteous and wicked that shall be found alive at the last day: **And the dead,** *i. e.* all that have departed this life from the beginning of the world to this day, 1 *Cor.* 15. 51. 1 *Thes.* 4. 17. *Rev.* 20 12. *Joh.* 5. 28.

Q. *Whereof shall we be judged?*

A. Of all *the things done in the body*, ac-

cording to what we have done, whether it be good, or whether it be evil: for God will bring every work to judgement, with every secret thing, whether it be good, or whether it be evil, 2 Cor. 5. 10. Rom. 2. 5, 6, 12, 16. 1 Cor. 4. 5. Eccles. 12. 14.

Q. How shall he judge us?

A. Our own hearts shall accuse or excuse us, and *he is greater then our hearts, and knoweth all things.* The whole world shall bear witness of us, his Word shall try us, and he himself shall sentence us, *Act.* 17. 31. *Job.* 5. 22, 27. 1 *Joh.* 3. 20, 21. *Rev.* 20. 11, 12, 13, 14, 15.

Q. When shall he judge us?

A. 1. He judgeth every one immediately upon his death, when the soul departed is set at Gods Tribunal to give account for all thoughts, words and actions, *Rev.* 14. 13. *Eccles.* 12. 7. 2 *Cor.* 5. 8. *Phil.* 1. 23.

2. He judgeth all in general when the souls are joyned to the bodies at the last day, *Mat.* 25. 2 *Tim.* 4. 1. *Jude* 14. *Dan.* 12. 10.

Q. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation.

A. Rea-

A. Reason doth convince, Conscience doth testifie, the Scripture doth teach, the Devils confess, and the great day will shew there is a Judgement, when *the Lord shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God,* 1 Thes. 4. 16.

Q. *What need is there of a general Judgement?*

A. It is necessary,

1. For the honour of Christ, that the world may see Christ whom they have pierced, abused and slighted, and mourn, *Zach.* 12. 10.

2. It is necessary for the discovery of the justice and wisdome of God in governing the world, *Psal.* 58. *ult.*

3. It is necessary to discover many things which are now hid and secret, *Jer.* 17. 9. 1 *Cor.* 3. 14. *Luk.* 8. 17.

4. It is necessary, that the body may receive its reward as well as the soul: for our Saviour will raise these bodies, which being joyned to their souls, shall receive their Doom; and in the open view of God, men and Angels, *they that have done good shall go into everlasting bliss, and those that have done evil to everlasting pain,* Mat. 25. 46. Dan. 12. 2. 1 Cor. 5.

5. It

5. It is necessary, that they who by their good examples have done good, and by their bad examples have done evil, after their death should receive their reward.

Q. *When shall this be?*

A. It's uncertain; therefore we should watch, that we may be always ready, *Mat.* 24. from *v.* 36, to the last.

Q. *What sentence shall pass upon those that love, fear, and obey God?*

A. A pardon and absolution for Christs sake, *Ephes.*5.23,27.

Q. *What on those that neither love, fear, nor obey him?*

A. The *Lord Jesus shall shew himself from heaven with his mighty angels in flaming fire, rendring vengeance to those that know not God, and obey not his Gospel*, 2 Thes.1.7,8,9,10. Rev.6.16.

Q. *What followeth upon the belief of this Article?*

A. It makes us careful so to order our conversation aright, that we may be found of him in peace at that day, 2 *Pet.*3.11,14. 1 *Pet.*1.17. 2 *Cor.*5.9,11,12. *Mat.*24.36.

Dr. *Pearson*, Dr. *Nicholson*, Dr. *Heylin* on the Creed, *Jeans* Scholastical Divinity, *Reynolds* on *Psal.*110.

SUN-

SUNDAY XIII.

The eighth Article of our Creed.

Q. *WHat use do you make of these Articles of your Belief concerning Christ, which you have answered to?*

A. I therefore put my trust in the mercy of God the Father Almighty, Maker of heaven and earth, for whatever concerns the good either of my body or soul, because of the merits of my Saviour Jesus Christ. I repent truly of my sins, which were the cause of his sufferings; and I obey his Doctrine, and follow his example as the way to heaven; and I seek those things which are above, where Christ sitteth on the right hand of God; and by perseverance in all good works, I wait for the coming of my Lord to Judgement.

Q. *By whose assistance do you intend to perform all this?*

A. By the assistance of Gods holy Spirit, *Act.* 2. 4. & 16. 6, 7. 1 *Cor.* 12. 11. For the eighth Article of my Belief is this, I believe in God the holy Ghost.

Q. *Ha-*

Q. *Having confessed your faith in God the Father, and God the Son, the confession of your faith in God the holy Ghost follows very well, because no man can call God* Abba, *Father, but by the holy Ghost; and* no man can say that Jesus is the Lord, but by the holy Ghost, *Gal.*4 6. 1 *Cor.*12.3.

Q. *What do you mean when you say,* I believe in God the holy Ghost?

A. I mean that I am fully perswaded that all those things which in the Scripture are spoken either of the person, graces or gifts of the holy Ghost, are certainly true, and necessary to salvation; and therefore I commit my self to his tuition and direction.

Q. *Is the holy Ghost a person in the Trinity, or a gift in us?*

A. He is a person in the Trinity, equal, and of the same substance, 1 *Cor.* 1.13. 2 *Cor.*13.13. *Numb.*6.27. *Heb.*9.12. 1 *Cor.* 2.10. *Psal.*139.7. 1 *Joh.* 5.7. *Joh.* 15.26. & 16.15. & 14.26.

Qu. *Seeing divine actions and titles are attributed to him, seeing we are baptized and blessed in his Name, no doubt but he is a person in the Trinity: but why do you call him* holy?

A. Be-

A. Becauſe he is holy,

1. In himſelf, and pure, 1 *Pet.* 1. 15, 16. *Luk.* 1. 35.

2. As Author of holineſs and purity in us, *Tit.* 3. 5.

Q. *What are the works of the Spirit?*

A. His gifts are firſt common, of Nature and Art, *Exod.* 31. 3.

Or ſecondly, ſpecial, Illumination of our mind, giving us a new life, ſanctifying, renewing, ſtrengthning, teaching us what we know not, 1 *Tim.* 5. 22. putting us in mind of what we forgot, *Joh.* 14. 26. ſtirring us up when we are dull, 2 *Cor.* 3. 6. helping us in prayer, *Rom.* 8. 26. relieving us in infirmities, *Joh.* 14. 16. comforting us in heavineſs, *Joh* 16. 7. ſealing to the day of redemption, *Epheſ* 4. 30. and raiſing us again at the laſt day, *Rom.* 8. 11.

Q. *Theſe are the excellent graces whereby the holy Ghoſt ſhapes the heart within, juſtifieth and ſanctifieth a ſinner, clears the conſcience toward God, and ſetleth a welcome peace: from whence he is called an* Advocate, *a* Comforter, *and an* Exhorter; *helping us to pray, comforting and exhorting us to walk worthy of our callings. By what means doth he work theſe holy works?*

A. By Ordinances which he bleſſeth, by his

his Servants which he inspireth to preach the Word, to administer the Sacraments, to exercise the power of the Keys in Jurisdiction and Ordination.

Q. *How may you know that you believe in the holy Ghost aright?*

A. 1. By my expecting life, light, grace and holiness from him.

2. By preparing my heart by repentance and contrition to receive the holy Ghost.

3. By my hearty prayer to God to bestow upon me his gifts and graces, *Ps.* 51.10.

4. When I expect his grace in that way wherein he is pleased to bestow it; in hearing his Word diligently, in obeying his Pastors conscientiously, receiving Sacraments devoutly, and submitting to Church-Discipline patiently, *Mat.* 16.19. *John* 10.23.

See the foresaid Authors on the Creed, Bishop *Andrews* and others Sermons about the Descent of the holy Ghost.

SUN-

SUNDAY XIV.

The ninth Article of our Creed.

Q. *IN whom doth the holy Ghost dwell and work?*

A. In all the faithful and good people of God which are in the Catholick Church; And the ninth Article of my Belief is this, **I believe the holy Catholick Church, the Communion of Saints.**

Q. *What do you mean when you say,* **I believe the holy Catholick Church?**

A. Not that I believe in the Church, but that I believe that God hath had, and will have a Church, *i. e.* a society of Christians dispersed in the world, who are redeemed by Christ, sanctified by his Spirit, admitted to the Church by Baptism, strengthned there by the Word and Supper of the Lord, ruled and continued under Bishops and Pastors lawfully called to succeed the Apostles, and to have the power of the Keys for administration of Doctrine and Discipline.

Q. *A Church is the company of Gods people*

ple called and separated from the rest of mankinde, and joyned to Christ the head by faith, 1 Cor. 1. 2. Gal. 1 15. *A society of men called from sin, and the power of darknes, unto faith and true repentance; from the love of the world, to the love of God; from carelesnes, to a conscience of pleasing God*, Col. 1. 13. 1 Thes. 1. 9. & 4. 7. 1 Pet. 1. 14, 15. Act. 26. 18. *How is the Church distinguished?*

Ecclesia, ab ἐκ καλέω.

A. 1. Part of it hath finished its course, and entred into its masters joy, and is called the Church Triumphant, *Heb.* 12. 23. 2 *Tim.* 4. 7, 8.

2. Part of it is yet on earth, combating and striving with corruptions, fears and temptations within, Satan and the world without, in expectation of their crown and triumph, *Rev.* 7. 13, 16, 17. and 14. 13. And this part below is either universal or particular.

Q. *How may the true Church be known?*

A. Where the Doctrine of Christ is pure, where his Worship is decent and orderly, in spirit and truth, and where the lives of men are answerable in some measure to their profession, there is a true Church, *Jude* 3. Act. 24. 14. Hos 2. 2, 4, 5.

Q. *Is there salvation out of the Church?*

A. No

A. No, *Mat.* 18. 17, 18. therefore we should *mark those that cause divisions* from the Church, and *forsake the assembling of themselves together, as the manner of some is.*

Q. *Why is the Church called* Catholick?

A. Because it is in all places, persons and times, from the beginning to the end of the world, *Joh.* 10. 16. *Ephes.* 2. 14 *Rom.* 10. 12. *Act.* 10. 35. *Mat.* 28. 20. *Rev.* 7. 9. and *Rev.* 5 9.

Q. *Why is it called* holy?

A. She is holy,

1. By the holiness of Christ its head imputed to it, *Isai.* 28. 16. *Ephes.* 5. 26.

2. By the graces of Christ wrought in it, *Ephes.* 2. 4.

3. By the holiness of the Religion professed by it, 1 *Thes.* 4. 3. *Psal.* 19. 78.

4. By the holy lives of true professors living in it, who are for manners, pure and holy; for Worship, sound and sincere; for Doctrine, Orthodox; in Communion, united; *walking worthy of the Gospel,* 1 Cor. 6. 11. 2 *Pet.* 1. 4.

Q. *The Church it seems, though it be not without having though not the guilt, which is washed in Baptism, yet the stain of sin remaining, is holy; 1. By the holiness of its*

head Christ imputed to it, 1 Cor. 1. 30. 2. *She is holy, because she endeavours to be holy by the grace of the holy Spirit given to her,* Rev. 22. 11. 1 Joh. 3. 3. *Who believes the holy Catholick Church aright?*

A. 1. They that follow after holiness, labour and contend for increase of grace, and all other duties of Christian purity, because God their Father, and the Church their Mother are holy.

2. They that by their good conversation, holy charity, unity and obedience, do preserve the honour, the peace and the authority of the Church they live in.

The aforesaid Author on the Creed; *Hudson*, *Field* and *Gauden* of the Church.

SUN.

SUNDAY XV.

The ninth Article of our Creed.

Q. *How can Christians being scattered so far asunder, make up one Church?*

A. By the Communion of Saints: that is, the fellowship that these good people have with Christ their head, and one with another.

Qu. *Wherein have the members of the Church Commmunion with Christ?*

A. In all the priviledges which God hath bestowed on Christ: he is a son; we are so by him, *&c. Rom.*8.17. *Joh.*14.19. *Ephes.* 5.30,32. *Joh.*17.24.

Q. *These places shew that we have a fellowship with Christ in his Sonship, life, graces and Kingdome: but how is this wrought?*

A. By the Spirit of God laying hold of us, and by our faith laying hold of him, 1 *Cor.*12.12,13. & 6.17. *Rom.*8 9. *Ephes.* 3.17. *Heb.*3.14. *Rom.*11.20.

Q. *How doth it appear that we have this fellowship with Christ?*

A: If we are conformed to him, making his will, his ways, his friends, his foes, ours, *Col.*2.19. 1 *Joh.* 4. 13. & 1. 6. *Joh.*17.21. *Rom.*8. 14. *Phil* 2.1,5.

Q. *How have the members of Christ communion one with another?*

A. In one faith, hope, Spirit, Baptism; one Lord God and Father, and in one way leading to one heaven, *Ephes.* 4. *Jude* 4. 1 Cor.1.26,27. and in one desire of doing good to one another, 1. in soul, 2 *Tim.* 4. 2,5. & 3.16,17. 2. in body, *Act.*2.45. *Rom.* 15.26. 1 Cor.16.1,2. 2 Cor.8.12.

Q. *When you say,* I believe the communion of Saints, *you mean that the people of God have in common one Christ, one Spirit, one Lord, one hope, and that they communicate in all duties of charity and piety. How are the members of Christ that thus have communion one with another, called Saints, that is, holy?*

A. Because they are holy with the holiness of Christ imputed to them, wrought in them in part, *Ephes.* 1. 1. *Heb.* 12. 14. They are called to be Saints on earth, and they will be Saints in heaven.

Q. *How may we know that we believe the communion of saints aright?*

A. 1. If we break none of the bonds of unity,

unity, and Christian communion, causing no divisions, giving no occasion of offence, *Rom.* 14. 13.

2. If we advise, exhort, reprove, and do every spiritual Office one to another, to promote any mans salvation in our places and calling, *Heb.* 3. 13. *Ephes.* 4. 29.

3. If we pray one with and for another, *Gal.* 5. 13. Act. 20. 36. & 4. 24. and delight in one anothers good society, *Psal.* 16. 3. 2 *Cor.* 6 17.

4. If we bear one anothers burdens and infirmities, *Gal.* 6. 12. *Rom.* 12. 15.

5. If we prepare our selves, and pray for the consummation of all things, when the saints in heaven with the saints in earth shall be made perfect, *Heb.* 11. 40. If we do thus, we live as men that really believe the communion of saints.

Whitby's Communion of Saints, and the foresaid Authors of the Creed of Remission of sins.

SUNDAY XVI.

The tenth Article of the Creed.

Q. *WHat are the priviledges of those that are of the Catholick Church, and in the Communion of Saints?*

A. The first priviledge is that which is the tenth Article of our Belief, The forgiveness of sin.

Q. *What do you mean when you say you believe the* forgiveness *of sin?*

A. I mean that I believe that there is for me and all other good Christians pardon and forgiveness of all our sins to be obtained by the mercies of God, through the merits of Christ our Saviour; we sincerely performing the conditions of a lively faith and true repentance thereunto required.

Qu. *What is sin?*

A. Any transgression of Gods law, 1 *Joh.* 3.4.

Q. *What is* forgiveness of sin?

A. It's a free and full discharge of a sinner believing in Christ, and repenting of his sin,

ſin, from the guilt and puniſhment of ſin; ſo that in Gods ſight they are as if they had never been, *Iſai.*43.25. *Micah* 7.18,19. *Rom.*8.33,34.

Q. *What is the puniſhment due to ſin here forgiven?*

A. Eternal death, the curſe of God for ever in hell-fire, *Rom.*6.21,23.

Q. *Are you a ſinner?*

A. Yes, God knows, I was born in ſin, and do daily in thought, word and deed (either weakly out of infirmity, or unwillingly out of ignorance, or wilfully out of perverſneſs, or preſumptuouſly out of pride and malice) break Gods holy laws, *Pſal.* 51.5. *Rom.*5.14.

Q. *Shall you then be* DAMNED *in Hell-fire?*

A. I deſerve damnation; but I believe that through Chriſt my ſin ſhall be forgiven me, *Rom.*8.1.

Q. *Are ſins forgiven* in this life?

A. Yes, NOW or NEVER, 1 *Joh.* 2.12. *Col.*1.13. *Mat.*9.2. *Rev.*2.17. *Rom.* 5.5.

Q. *Who forgives ſins?*

A. 1. Principally God, who is offended and diſhonoured by them, *Mark* 2.7,9. *Luk.*23.34.

2. Ministerially, the Bishops and Ministers who preach the Word that declares the pardon, who pray for pardon, *Spare thy people, O Lord*, Joel 2.17. who have such a power committed to them, that whose sins soever they forgive, they are forgiven unto them, *Joh.* 20.23.

Q. *For whose sake are our sins forgiven?*

A. For Jesus Christs sake, who kept the Law of God, and suffered the wrath of God due to sin for us, *Rom.* 8.33.

Q. *To what manner of persons is pardon of sin granted?*

A. To them that *believe*, and *repent*, and *amend* their lives, and turn from the evil of their doings, *Luk.* 13.3. *Mark* 16.16. *Ezek.* 18.21. *Isai.* 1.18. Act. 16.31. *Joh.* 5.24.

Q. *How shall we know that we* believe forgiveness of sin *aright?*

A. We may be sure that we believe this forgiveness of sin aright, if we endeavour to cleanse our selves from sin, as we desire God to forgive us our sin, *Mar.* 5 24. Act. 3.26. *Rom.* 6. 11, 14. If we endeavour to perform the condition upon which pardon is promised us: If we pray to God for pardon and forgiveness: If we highly esteem all those ways and means in the Church, where-

by God hath appointed to convey grace and pardon to us.

See *Reynold's* sinfulness of sin, and his life of Christ.

SUNDAY XVII.

The eleventh Article of our Creed.

Q. *What is the eleventh Article of your Belief?*

A. **I believe the resurrection of the dead:** Which is another priviledge that belongs to the members of the Catholick Church, and to them that are in the Communion of Saints.

Q. *What do you mean by the resurrection of the body?*

A. I do believe that this body of mine, and the bodies of all men, though they be dissolved by death into dust and ashes, yet shall be again raised out of the dust of death, and rejoyned to our immortal souls; that so we may receive according to our deeds done in the flesh, whether they be good, or whether they be evil.

Q. *Shall*

Q. *Shall they that be dead live again?*

A. Reason sheweth, and the Scripture assureth us that the dead shall rise again, *Act.*24.15. *Jude* 14. *Job* 19.24. *Dan.*12.2. *Isai.*26.19. *Ezek.*37.1. *Joh.*5.28. & 6.40. 1 *Cor.*15. 1 *Thes.*4. *Rev,*20.

Q. *Shall the* SAME *body live again, and be raised?*

A. Yes, the same bodies made free from all defects and weaknesses unto which we are now subjected, made spiritual, 1 *Cor.* 15. 13. *i.e.* immortal, bright, glorious, clear, nimble, and impassible, *Mat* 13.43. *Phil.* 3. 21.

Q. *Who shall raise the dead?*

A. God the Father shall raise all men by that power by which he is able to subdue all things to himself, for Jesus Christs sake, by the great power of the holy Ghost, *Joh.*6. 39. *Phil.*3.20,21. *Rom.*8.11. *Joh* 5.21,25, 28,42.

Q. *When shall this be?*

A. At the last day, when *the Lord shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first.*

Q. *Where are mens souls from their death to the general resurrection?*

A. 1. The souls of good men as soon as they

they are abſent from the body, are preſent with the Lord, 2 *Cor.* 5. 1, 2, 3, 4, 6. *Phil.* 1. 23. *Rev.* 14. 13. *Heb.* 12. 22. *Act.* 7. *ult.* *Luk.* 23. 4.

2. The ſouls of wicked men ſuffer the vengeance of eternal fire, and are ſpirits in priſon, *Jude* 7. 1 *Pet.* 3. 18, 19.

Q. *How may we know that we believe this Article aright?*

A. 1. When we keep our bodies in that purity and ſobriety that may prepare them for that condition.

2. When we begin here to be ſpiritual, making our bodies ſubmit to the guidance, motions and directions of the bleſſed Spirit, as it ſhall be then.

3. When we live praying and looking for the conſummation of all things; then we do heartily believe the reſurrection of the fleſh.

Reynold's Life, the foreſaid Author on the Creed, and others of Chriſt, and on *Pſal.* 110. Biſhop *Andrews* Reſurrection-Sermons.

SUN-

SUNDAY XVIII.

The third part of the Catechism. Rules for understanding the Commandments.

Q. *NOw you have given an account of the two first parts of your Vow and Promise, which are,* First, that you should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that you should believe all the Articles of the Christian faith. *What is the third part of that Vow?*

A. To keep Gods holy will and Commandments, and to walk in the same all the days of our life, *Luk.* 1 75.

Q. *Our Catechism is an excellent sum of Religion, shewing the Rule of Faith in the Belief, the Rule of Devotion in the Lords Prayer and Sacraments, and the Rule of Life in the Commandments of God; which you say* your Godfathers and Godmothers did promise for you in your Baptism, that you should

should keep. Tell me how many Commandments there be?

A. Ten; which be called ten words, *Deut.* 4. 3.

Q. Which be they?

A. The same which God spake in the 20 chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iiii. Remember that thou keep holy the

the sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou & thy son, and thy daughter, thy man-servant & thy maid-servant, thy cattel, & the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. What do you chiefly learn by these Commandments?

A. I learn two things: 1. My duty towards God, *to love and serve him with all my heart, and with all my soul*, Luk. 10. 27. in the

the four first Commandments. 2. My duty towards my neighbour; that is, every one one that beareth the face of a man, to do to him, and love him, as I would be done to, and loved my self, *Deut.* 30. 16. *Mat.* 22. 37. *Luk.* 10. 27. in the six last.

Q. What is your duty towards God, *in the four first Commandments?*

A. 1. My duty towards God is, to believe in him, to fear him, and to love him; to put my trust in him, to call upon him by fervent prayer, to give thanks for his mercies. Com. 1.

2. To worship him with *inward* Devotion of Soul, and *outward* Reverence of Body. Com. 2.

3. To honour his holy Name and Word, and whatsoever belongs unto him in our heart, and with our mouths. Com. 3.

4. To serve him truly all the days of my life, and also punctually to observe those days that are consecrated to his publick and solemn worship. Com. 4.

With the manner how to perform these Duties with all the heart, *cheerfully; with all* the soul, *understandingly and knowingly; with all* the strength, *diligently:*

Q. What is your duty towards your neighbour, *in the six last Commandments enjoyned?*

A. 1.

A. 1. To love, honor and succour father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, spiritual Teachers, Pastors and Masters. To order my self lowly and reverently to all my betters. Com. 5.

2. To hurt no body in word nor deed. To bear no malice nor hatred in my heart. Com. 6.

3. To keep my body in temperance, soberness, and chastity. Com. 7.

4. To be true and just in all my dealings, and to keep my hands from picking and stealing. Com. 8.

5. To avoid all evil speaking, lying and slandering. Com. 9.

6. Not to covet or desire other mens goods, but to learn and labour truly to get our own living, and to do our duty in that state of life, whereunto it shall please God to call us. And I learn the manner how to perform my duty to my neighbour, in doing to him as I would be done to my self. Com. 10.

Q. *What use do you make of these Commandments?*

A. We use them,

1. To discover our sin when we have transgressed, *Rom.* 7. 13. 2. To

they are abſent from the body, are preſent with the Lord, 2 *Cor.* 5. 1, 2, 3, 4, 6. *Phil.* 1. 23. *Rev.* 14. 13. *Heb.* 12. 22. *Act.* 7. *ult.* *Luk.* 23. 4.

2. The ſouls of wicked men ſuffer the vengeance of eternal fire, and are ſpirits in priſon, *Jude* 7. 1 *Pet.* 3. 18, 19.

Q. *How may we know that we believe this Article aright?*

A. 1. When we keep our bodies in that purity and ſobriety that may prepare them for that condition.

2. When we begin here to be ſpiritual, making our bodies ſubmit to the guidance, motions and directions of the bleſſed Spirit, as it ſhall be then.

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Reynold's Life, the foreſaid Author on the Creed, and others of Chriſt, and on *Pſal.* 110. Biſhop *Andrews* Reſurrection-Sermons.

SUNDAY XVIII.

The last Article of our Creed; or Life everlasting.

Q. *What is the last clause of your Belief?*

A. And the life everlasting.

Q. *What do you mean when you say,* And the life everlasting?

A. I mean that as I believe we must all rise again, so I believe that they who have done evil shall rise to the resurrection of judgement or damnation; and they that have done good, to the resurrection of life, *Joh.* 5. 24, 25, 29.

Q. *What is the everlasting state of the damned?*

A. It is an everlasting separation *from the presence of God*, attended with an utter *deprivation* of all the good we have, do or might enjoy, and a woful suffering of all the evil that can be understood, by the *wrath of God*, the fire that is never quenched, or the worm that never dieth.

Q. *So then you believe that after this life the wicked are not consumed to nothing, but kept in being to undergo the wrath of God then*

to

to be revealed against the unrighteousness of men, and to be tormented with the devil and his angels; losing God, with eternal regret that they have lost him, and an everlasting despair of enjoying him: and undergoing his wrath, which shall abide on them for ever, for being inclined to sin for ever against an everlasting God: remaining under an eternal pain of loss, because there is no hope of heaven; under an endless pain of sence, because there is no means to appease the wrath of God for ever. Who believes this sad truth aright?

A. 1. They that are afraid to sin, considering nothing can bring them to hell but sin; and careful to repent, considering no sin bringeth them thither but that which is unrepented of.

2. They that fear God, the consuming fire, and tremble at his word, *who after he hath killed, hath power to cast into hell*, Luk. 12.5.

3. They who put a due value upon the blood of Christ, which onely saves men from the wrath of a never-to-be-appeased God.

Q. *What is the everlasting life of those that are good?*

A. It is a glorious state, wherein they that have approved themselves unto God, do see and enjoy God immediately, 1 Cor.

13. 12. and all good in him; with infinite joy, security, rest, glory and satisfaction, without any allay of evil, *Rev.* 21.4. & 22. 3,5. even *what the eye never saw, the ear never heard, neither hath it entred into the heart of man to conceive, hath God prepared for them that love him.*

Q. *How many degrees are there of this life?*

A. 1. The earnest of it; *He that heareth my words, hath everlasting life, and is passed from death to life,* Joh. 5.24.

2. The beginning of it in the soul, which as soon as it is dissolved from the body, is with Christ, *Phil.* 1.23.

3. Or the compleating of it in soul and body after the resurrection, when heaven is prepared for us, and we for it.

Q. *What shall become of the soul and body in this life?*

A. 1. As for the body, that which was, 1. *sown in corruption, shall be raised in incorruption:* 2. *that which was sown in dishonour, shall be raised in honour:* 3. *that which was sown in weakness, shall be raised in power:* 4. *that which was sown a natural body, shall be raised a spiritual body: for he shall change our vile bodies, that they may be like unto his glorious body, according to the mighty work-*

working whereby he is able to ſubdue all things to himſelf.

2. As for the ſoul, 1. its underſtanding ſhall be perfectly enlightned, 1 *Cor.* 13. 12. 2. The will ſhall be perfectly holy and conformable to Gods will, fixed on the chief good. And, 3. the affections ſhall be perfectly regulated, and perfectly ſatisfied.

Q. *To whom do you think is this life given and prepared?*

A. For thoſe that believe, repent, and finiſh their courſe in faith and holineſs, *Joh.* 1.16. *Mat.*5.8. *Heb.*12.14. *Joh.*10.27,28. *Rev.*21.27. & 22.14. *Joh.*17.4. 2 *Tim.*4.8. *Mat.*25 21. in a careful and conſtant performance of Gods commands.

Q. *Who knows that they ſhall enjoy this bleſſed life?*

A. They in whom the life of grace is already begun, may be ſure they ſhall end in the life of glory, 1 *Joh.* 3. 3. *Mat.* 19. 28, 29. *Rom.*6.22. *Phil.*1.6. 1 *Pet.*1.23.

Q. *Who believes this Article aright?*

A. 1. They that live in meditation upon, and expectation of the life of glory, taſting the power of the world to come.

2. They that ſeriouſly ponder the two eſtates together, the one ſhort and troubleſome of this world, the other eternal and

happy in the world to come.

3. They that look upon this moment of their life, as a moment upon which their eternal life depends, and now lay a foundation against the life to come.

4. They that die to this world, and live to another, having their affections set on things above, where their life is hid with Christ in God.

Q. *What use do you make of the five last Articles of your Belief?*

A. 1. That believing in the holy Ghost, I do not grieve Gods holy Spirit by my sins, *Ephes.* 4. 3. 1 *Thes.* 5. 19. nor hinder the work of sanctification upon my soul, by resisting his good motions and incitements to holiness of life.

2. That believing the holy Catholick Church, I continue a faithful and true member thereof, by a true and lively faith in Christ, and an universal unfeigned Charity towards all Christians.

3. That believing the forgiveness of sins, I relying upon the merits of Christ for pardon, do truly repent of all my sins past, and amend my life according to Gods holy word, denying all ungodliness and worldly lusts, and living soberly, righteously and godly in this present world, as looking for

the

the resurrection of the dead, and the life everlasting in the world to come. *Amen.*

Q. *Why do you conclude with* Amen?

A. I do hereby acknowledge and ratifie with my stedfast belief, the undoubted truth and certainty of this *Creed* in general, and of every Article thereof in particular, as undoubted and infallible truths; secretly willing, and earnestly praying, that through the stedfastness of this faith, I may be preserved in the true Worship of God the Father, through God the Son, by God the holy Ghost: *To whom be glory for ever.*

Bolton's four last things, *Longland's* four last things. On the Creed, Dr. *Pearson*, Dr. *Jackson*, Mr. *Perkins*, or Dr. *Heylin*, will competently furnish any man.

The third part of the Catechism.

SUNDAY XIX.

Rules for understanding the Commandments.

Q. *NOw you have given an account of the two first parts of your Vow and Promise, which are,* First, that you should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that you should believe all the Articles of the Christian faith. *What is the third part of that Vow?*

A. To keep Gods holy will and Commandments, and to walk in the same all the days of our life, *Luk.* 1. 75.

Q. *Our Catechism is an excellent sum of Religion, shewing the Rule of Faith in the Belief, the Rule of Devotion in the Lords Prayer and Sacraments, and the Rule of Life in the Commandments of God; which you say* your Godfathers and Godmothers did promise for you in your Baptism, that you should

should keep. Tell me how many Commandments there be?

A. Ten; which be called *ten words*, *Deut.* 4. 13.

Q. Which be they?

A. The same which God spake in the 20 chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iiii. Remember that thou keep holy

the

the sabbath day. Six days shalt thou labour and do all that thou hast to do: but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, thy son, and thy daughter, thy man-servant, thy maid-servant, thy cattel, & the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. What do you chiefly learn by these Commandments?

A. I learn two things: 1. My duty towards God, *to love and serve him with all my heart, and with all my soul*, Luk. 10. 27. in the

the four first Commandments. 2. My duty towards my neighbour; that is, every one that beareth the face of a man, to do to him, and love him, as I would be done to, and loved my self, *Deut.* 30. 16, *Mat.* 22. 37. *Luk.* 10 27. in the six last.

Q. What is your duty towards God, *in the four first Commandments?*

A. 1. My duty towards God is, to believe in him, to fear him, and to love him; to put my trust in him, to call upon him by fervent prayer, to give thanks for his mercies. Com. 1.

2. To worship him with *inward* Devotion of Soul, and *outward* Reverence of Body. Com. 2.

3. To honour his holy Name and Word, and whatsoever belongs unto him in our heart, and with our mouths. Com. 3.

4. To serve him truly all the days of my life, and also punctually to observe those days that are consecrated to his publick and solemn worship. Com 4.

With the manner how to perform these Duties with all the heart, *cheerfully; with all* the soul, *understandingly and knowingly; with all* the strength, *diligently:*

Q. What is your duty towards your neighbour, *in the six last Commandments enjoyned?*

A. 1.

A. 1. To love, honor and succour father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, spiritual Teachers, Pastors and Masters. To order my self lowly and reverently to all my betters. Com. 5.

2. To hurt no body in word nor deed. To bear no malice nor hatred in my heart. Com. 6.

3. To keep my body in temperance, soberness, and chastity. Com. 7.

4. To be true and just in all my dealings, and to keep my hands from picking and stealing. Com. 8.

5. To avoid all evil speaking, lying and slandering. Com. 9.

6. Not to covet or desire other mens goods, but to learn and labour truly to get our own living, and to do our duty in that state of life, whereunto it shall please God to call us. And I learn the manner how to perform my duty to my neighbour, in doing to him as I would be done to my self. Com. 10.

Q. *What use do you make of these Commandments?*

A. We use them,

1. To discover our sin when we have transgressed, *Rom.* 7. 13. 2. To

2. To awaken our consciences when they are secure, *ibid.*

3. And so it bringeth us to Christ, of whom we have need, *Gal.*3.19,24.

4. And directeth us to walk with Christ, *Rom.*2.25. *Jam.*2.10,11.

Q. *Is it possible for us to keep these Commandments?*

A. It is possible for us by the grace of God so heartily and sincerely to endeavour an obedience to Gods Law in these Commandments, as that we may be accepted before God through Jesus Christ, *Mat.*11. 30 1 *Joh.*5.3.

Q. *What Motives have you to encourage and stir you to keep these Commandments?*

A. I must keep them, because in keeping of them there is great reward, *Psal.*19.11. When the young man asked our Saviour what he might do that he might enter into life? our Saviour answered that he must *keep the commandments.*

Q. *What general Rules are to be observed to understand the full meaning of the commandments?*

A. The Rules are these:

1. That where any Duty is commanded, the contrary thereunto is forbidden; and where any sin is forbidden, the contrary Duty is commanded.

2.

2. The second Rule is, That in all Duties commanded, and sins forbidden, the means conducing thereunto are forbidden also.

Bishop *Nicholson*'s Catechism, Bishop *Andrew*'s Pattern of Catechistical Doctrine, *Perkins*, *Dod*.

SUNDAY XX.

The Duties of the first Commandment.

Q. *Pray repeat the ten Commandments.*

A. The same which God spake in the 20 Chapter of, &c.

Qu. *What doth God intend by this first commandment?*

A. He intends two things; the first is the motives we have to keep all the Law; the second is the first duty of the Law.

Q. *What Motives have we here to keep the Law?*

A. We must keep this Law,

1. Because it is the Law of God, who is Sove-

Soveraign over us, as being JEHOVAH, the eternal, immutable and Almighty God, having his being from himself, and giving and graciously preserving our being, *Exod.* 20. *Isai.* 44. 6. *Exod.* 3. 14. *Act.* 17. 14.

2. Because it is the Law of our God, *Psal.* 33. 12. *Rom.* 3. 2, 3. because it is the Law of the God that brought Israel out of the bondage of *Egypt*, and us out of the bondage of sin, the power of darkness, and the tyranny of Satan, *Luk.* 1. 74, 75. *1 Pet.* 1. 15, 16, 17, 18.

Q. *Which is the first commandment?*

A. I am the Lord thy God, and Thou shalt have none other Gods before me.

Q. *What is the general duty required in this commandment?*

A. That in mind, will and affection we should take the true God alone in Christ to be our God.

Q. *What particular duties are commanded under this general?*

A. They are ten.

Q. *What is the first duty?*

A. To know God, his Nature, Will and Attributes, *1 Chron.* 28. 9. *Joh.* 17. 3. *Rom.* 10. 14. as he hath revealed himself by his word and works.

Q. *What is the second duty required in the first Commandmnet?*

A.

A. To acknowledge and confess him to be the onely true God, and our God, 1 *Cor.* 12.9. *Deut.* 26.27. *Psal.* 43.10. *Jer.* 14.22. & 24.7. *Dan.* 4 37.

Q. *What is the third duty?*

A. To worship and glorifie him, *Psal.* 95. 6,7. *Mat.* 4.10. by, 1. thinking, *Mal.* 3. 16. 2. meditating, *Psal.* 63.16. 3. remembring, *Eccles.* 12.1. 4. highly esteeming, *Psal.* 71.19. 5. honouring and adoring him, *Job.* 24.15,22.

Q. *What is the fourth duty here required?*

A. To believe in him, 2 *Chron.* 20. 20. *Jer.* 17.5,7. *Psal.* 31.6,7. *Exod.* 14.31.

Q. *What is the fifth?*

A. We are bound to trust in him in all conditions, *Dan.* 3.16. & 6.23. *Jonah* 2.8. not being disheartned in our Duties, or stepping out to evil means.

Q. *What is the sixth duty?*

A. We are bound to love him with all our hearts, as our chiefest good, above all things, *Mat.* 10.37. & 19.22. *Deut.* 6.5. to delight in him, to desire to please and enjoy him, to be zealous for him, *Psal.* 42. 1. *Rom.* 12.11. *Numb.* 2.11. *Psal.* 7.25. desiring his presence in heaven, *Phil.* 1. 23.

Q. *What*

Q. *What is the ſeventh duty you are bound to in the firſt commandment?*

A. We are bound to fear God, *Iſai.* 8. 13. to ſtand in awe of his Majeſty, not daring to offend him, 1 *King.* 8 3,12. *Iſai.* 51. 12. & 8.2,13. *Jer.* 2. 19.

Q. *What is the eighth duty?*

A. To hope in God and his promiſes in Jeſus Chriſt, 1 *Pet.* 1. 13. *Rom.* 5. 5.

Q. *What is the ninth duty you are obliged to in the firſt commandment?*

A. We are bound to be ſo humble, as to obey God in doing and ſuffering his will with the whole man, *Jer.* 7. 23. *Jam.* 4. 5. returning all that we have received from him, to him, 1 *Cor.* 4. 7. & 10. 13.

Q. *What is our tenth duty here?*

A. To be patient, and with patience to ſubmit to the will of God in all things, *Mat.* 6. 10. *Jam.* 5 7,11. *Heb.* 10. 36. *Pſal.* 39. 10.

The whole Duty of man; *Preſton's* Abridgement; Life of God.

SUNDAY XXI.

Sins against the first Commandment.

Q. *What are the sins, and who are the offenders against the first commandment?*

A. There are ten sins especially, and ten sorts of Offenders against this Commandment.

Q. *What is the first sin?*

A. The first sin is ignorance; which they are guilty of, who notwithstanding his word and works, do either naturally, or carelesly, or willingly remain ignorant of God, his Nature, Attributes, his works and will concerning us, *Ephes.*4.17,18. *Job* 21. 14. *Job.*3.20. 2 *Pet.*3.5. *Jer.*4.12.

Q. *What is the second sin against this commandment?*

A. The second sin is Atheism; of which they are guilty, who either think, *Psal.*14.1. *Ephes.*2.12. or wish there were no God, or live as if there were no God all-seeing to behold them, just to punish, holy to abhor, and Omnipotent to destroy a sinner, *Tit.*1. 16. *Rom.*1.18.

Q. *What*

Q. *What is the third sin?*

A. Unbelief: which they are guilty of, 1. Who assent not to his Law as holy, just, and good. 2. Who believe not his threats, so as to be humbled thereby; or his promises, so as to be invited by them to newness of life, 1 *Joh.*5.10. 3. Who distrust, doubt, and are careless, 2 *Pet.* 2.7, 8. & 1.20. *Tit.*1.14 *Psal.*58.6. *Deut.*18.11. 4. Who fall away, *Heb.*10.25. *Heb.*4. by Heresie or Apostacy.

Q. *What is the fourth sin?*

A. Distrust of God: of which they are guilty, 1. Who despair, *Heb.* 10.38. *Jer.* 17.5. 2. Who trust in other things, *Mat.* 4.6, 7. *Lev.* 19.29. 1 *Cor.*10.20,21. *Jer.* 17.5,6. & 49.16. 3. Who make use of unlawful means.

Q. *What is the fifth sin against this commandment?*

A. Want of love: of which they are guilty, 1. Who love not every thing that belongs to God. 2. Who love other things more then God, *Jer.*2.13. Are not so zealous for his Ordinances, Servants, Honour and Name, as they ought to be.

Qu. *What is the sixth?*

A. Prophaneness: whereof they are guilty, 1. Who presume to sin, *Psal.*19.13.

2. Who are carnally secure, *Zeph.* 1. 12. 3. Who harden their hearts, *Rom.* 2. 5. 4. Who are strangers to God, *Ezek.* 9 4. 5. Who slight and despise God and his commands, *Deut.* 32. 15. 6. Who resist his Spirit, *Act.* 7. 21. *Ephes.* 4. 30. 7. Who neglect his service and Worship.

Q. *What is the seventh sin against this commandment?*

A. Unthankfulness, *Rom.* 1. 21. whereof they are guilty, 1. Who ascribe the praise of any good they have, or do, to Fortune, Idols, themselves, or any other Creatures, 1 *Sam.* 6. 7, 8, 9. *Dan.* 5. 23 *Deut.* 8. 17. *Dan.* 4. 30. *Heb.* 1 6. 2. Who forget, slight, or live not answerable to his mercies. 3. Who do not rejoyce in the Lord.

Q. *What is the eighth sin?*

A. Idolatry: of which they are guilty, who worship, trust in, love, fear and honour any thing more then God, *Jer.* 2. 27, 28. 1 *Thes.* 1. 9.

Q. *What is the ninth sin against this commandment?*

A. Security, Presumption, and Despair, growing from the forgetfulness, misapprehension, false opinion, unworthy and vain thoughts of God, and pride against him, *Isai.* 65. 2. *Psal.* 19. *Jer.* 5. 3.

Q. *What*

Q. *What is the tenth ſin?*

A. Want of ſubmiſſion to his will, by obedience to his puniſhments by patience, to his allotment by contentedneſs.

Q. *You muſt have a God, that is Religion; you muſt have one true God as your God in Jeſus Chriſt, which is true Religion; you muſt behave your ſelf towards him as God, which is the practice of true Religion: What do you mean by theſe words* before me?

A. Theſe words before me, teach us, that whatever we think, ſpeak or do, for or againſt him, is before his eyes, to whom all things are naked, *Rev.*2.23, *Heb.*4.13.

Dod, Perkins, Binchius, Uſher's Body of Divinity, Biſhop *Andrews* as aforeſaid.

SUNDAY XXII.

The Duties of the ſecond Commandment.

Q. *WHat is the ſecond Commandment?*

A. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, &c.

Q. *What is herein commanded, and what forbidden?*

A. 1. We are herein commanded to worship the onely true God, after an holy and true manner, inwardly with our minds, and outwardly with our bodies, as he hath prescribed in his Word, *Exod.*34.11. *Deut.* 4.2,12,32. *Mat.*28.20. *Joh.*4.24. *Psal.*95. 6. & 132.7. *Rom.*12.1. 1 *Cor.*6.20.

2. We are herein forbidden to worship the true God after a false manner, *Lev.*19. 4. & 26.1. 1 *Cor.*10.14. *Ezek* 14 4,6. by an Idol, an Image, or any imagination of our own heart; preserving his Worship and Ordinances pure and entire, *Isai.*8.20. *Psal.* 106.38,39.

Q. *What are the Duties required in this commandment?*

A. They are five; whereof the first is,

1. That we should apprehend God as an infinite incomprehensible Essence, without any visible form or shape; and therefore not capable of any representation by image, resemblance, or picture, *Rom.*1.30. *Deut.* 4.15,16.

Q. *What is the second duty here commanded?*

A. That we should worship this God as God, with fear, reverence and humility, in

our

our ſouls and in our bodies, which are his, *Job.*4.24. *Pſal.*95 6.

Q. *What is the third duty?*

A. That we ſhould obſerve religiouſly all the ſubſtantial parts of Gods worſhip, as Prayer, *Phil.*4.6. *Epheſ.*5.20. hearing the Word, *Deut.*17.18,19. the adminiſtration and receiving of the Sacraments, and the Diſcipline of the Church, *Mat.*28.19. 1 *Chron.*11.23. *Mat.*18.15,16,17.

Qu. *What is the fourth duty?*

A. In Gods worſhip to uſe ſuch Ceremonies for which there are either Precepts or Examples in Scripture, or ſuch as are enjoyned by the Church we live in, for decency, 1 *Cor.*14.4. order, 1 *Cor.*14.20,32. or edification, 1 *Cor.*14.26. *Gal.*2.18.

Q. *What is the fifth duty?*

A. That we ought to approve, exerciſe and perform, purely, ſincerely and heartily, all the parts of Gods Worſhip, with all means and furtherances thereof.

Bowls of the Worſhip of God; Biſhop *Andrews* on the Commandments; the Authors of Prayer, Preaching, Hearing, Sacraments, Diſcipline, Faſts and Feaſts.

SUNDAY XXIII.

The Sins against the second Commandment.

Q. *Repeat the second Commandment.*

A. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

Q. *What are the sins, and who are the offenders against this Commandment?*

A. There are chiefly seven sins, and seven sorts of sinners against this Commandment.

Q. *Which is the first sin against this commandment?*

A. Vain Imaginations; which they are guilty of, who fancie to themselves any like-

likeneſs of the Deity, *Rom.* 1. 23. and expreſs that fancie by any repreſentation of God in any kinde of image or likeneſs of any creature whatſoever, *Deut.* 4. 15. *Act.* 17 39.

Q. *What is the ſecond ſin?*

A. Idolatry; whereof they are guilty, who worſhip any of thoſe images of God they make, or worſhip God by them, *Dan.* 3. 18 *Gal.* 4 8.

Q. *What is the third ſin?*

A. All omiſſion of any part of Gods true worſhip when it is required; and all falſe Worſhip, either invented by others, or taken up of our own head.

Q. *What is the fourth ſin?*

A. Not to prepare our ſelves for the ſervice of God in any part of his worſhip; not behaving our ſelves well in it; not endeavouring to receive the benefit of it.

Q. *What is the fifth ſin?*

A. To addreſs our Prayers to God by Saints and Angels, and not by the onely Mediator between God and man, Jeſus Chriſt.

Q. *What is the ſixth ſin againſt this commandment?*

A. Superſtition: whereof they are guilty, that think thoſe things which are commanded

manded of men for order, are commanded of God for Religion; and those who think that those things which are indifferent for their nature, are superstitious in their use; and so reject all Ceremonies for decency, order and edification.

Q. *What is the seventh sin against this commandment?*

A. To magnifie and set up our own inventions, under the colour of Religion.

Q. *What is the eighth sin?*

A. Witchcraft.

Q. *Is God to be worshipped with any bodily worship?*

A. We must glorifie him with our *bodies* and our souls, which are his, 1 *Cor.*6. *ult.* *Rom.*12.1.

Q. *What motives have we to perform the duties enjoyned, and avoid the sins forbidden in this commandment?*

A. 1. Because God is so jealous of his worship and glory, that he will punish such as neglect or deprave it, to the third and fourth generation, accounting them as enemies, *Exod.*34.7. *Deut.*5.10. *Dan.*9.4.

2. Because he will mercifully reward them that obey and serve him according to his will, as being his friends, and the promoters of his Interest.

Minister,

Miniſter. As in the firſt Commandment we are bound to have one true God, ſo in the ſecond we are bound to worſhip him aright: where we have

1. A Precept, Not to make any graven image for Gods worſhip, nor to worſhip any being made; that is, 1. All Idolatry; 2. Will-worſhip; 3. Superſtition, both Affirmative and Negative.

2. We have a ſevere Sanction: *For I am a zealous God*; wherefore, *Let us worſhip and bow down before the Lord our Maker.*

Dr. *Hammond* of Superſtition, Will-worſhip, Idolatry, Schiſm; *Perkins* of Witchcraft.

SUNDAY XXIV.

The Duties of the third Commandment.

Q. *WHat is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will

will not hold him guiltless that taketh his Name in vain.

Q. *Now we are bound by the first and second Commandments to own and worship the true God, what are we bound to by this third Commandment?*

A. We are commanded to propose to our selves the honour of Gods holy Name in all our actions, and to have a separate and distinct respect for all such things and persons as have the Name of God called upon them, and more immediately relate to his service.

Q. *What are the particular duties enjoyned in this Commandment?*

A. That we should use, 1. the Titles, 2. the Properties, 3. works, 4. Ordinances, 5. the things that belong to God; 1. with knowledge, 2. faith, 3. reverence, 4. joy, 5. sincerity and conscience, in thought, word and conversation.

Q. *What is the first duty in reference to Gods Name, Titles and Attributes?*

A. We are to meditate with fear, to speak with reverence, honour and praise, of the Names, Titles and Attributes of God, 1 *Pet.* 4. 11. *Lev.* 10. 3. *Job.* 2. 16. *Mal.* 1. 13. *Ezek.* 22. 26. *Psal.* 8. 1. *Deut.* 28. 58. 1 *Pet.* 3. 15.

Q. *What*

Q. *What is the ſecond duty we owe to Gods glorious Name?*

A. To ſwear by his Name, 1. in truth, 2. in judgement, 3. equity, 4. being lawfully called thereunto, *Jer.* 4. 2. in the preſence of God, who will 1. bring it to light, 2. and puniſh whatſoever we falſifie in his Name, 1 *Cor.* 4. 5. *Rom.* 12. 19.

Q. *May we ſwear?*

A. Yes, we are commanded, *Pſal.* 63. 11. we are encouraged by Gods example, *Heb.* 6. 13. Angels, *Rev.* 10. Apoſtles, *Rom.* 1. 9. & 9 1. 2 *Cor.* 1. 23. And although our Saviour and St. *James* forbid us to ſwear, 1. by any thing but God; or, 2. in any trivial idle buſineſs, wherein *yea, yea, nay, nay*, may ſerve, *Mat.* 5 34. *Jam.* 5. 12. yet in grave, neceſſary and charitable matters, either 1. to bind a promiſe, 1 *King.* 1. 17. *Mat.* 5. 33. or, 2. to witneſs the truth, *Heb.* 6 16. we may ſwear.

Q. *What is the third duty we owe to Gods Name?*

A. To call upon it in prayer, 1 *Joh.* 5. 14. *Mat.* 7. 7. with humility, care and faith; confeſſing our ſins, praying for his grace, and thanking him for his mercy.

Q. *What is our duty in reference to his Word?*

A. 1. To hear it with, 1. deſire, 2. care, 3. diligence,

3. diligence, *Eccles.*4 17. *Job* 5. 27. constancy, faith, *Jam.*1.6. *Joh.*5.24. improvement, joy and humility, whether it be read or preached.

2. To propagate the Word of God to others, 1 *Pet.*3.1,2. *Tit.*2.10. *Mat.*5 16.

3. To live answerable to it our selves, and make such profession of it as may adorn it before the world, *Phil.* 1. 21. *Ephes.*4. 3. 1 *Thes.*4.12.

Q. *What is our duty in reference to the Sacraments?*

A To make conscience to use them, 1. with due preparation, 2. right affection, and 3. answerable conversation.

Qu. *What is our duty in reference to Gods works?*

A. To observe, admire, and extol his great power, wisdome and goodness, so evident in all his works, *Psal.*92.5,6 Psal.104. 24. 1 Pet 4.11. 1 *Cor.* 10.31. and to give him thanks.

Q. *What is our duty in reference to his Servants, and other things that belong to him?*

A. 1. To love, honour, relieve and imitate his Servants.

2. To reverence any thing upon which his Name is stamped,

3. To

3. To alienate nothing that belongs to him and his ſervice, taking care not to rob God.

Q. *What is the fourth duty enjoyned in this Commandment?*

A. That we be careful what and how we vow; and when we have vowed any thing, to perform it, *Eccleſ.* 5. 4.

Sanderſon of Oaths, *Joſeph Mede's* Sanctification of Gods Name.

SUNDAY XXV.

The Sins againſt the third Commandment.

Q. *WHat is forbidden in this Commandment?*

A. We are forbidden in general all raſh, unadviſed, wilful prophanation of Gods ever-bleſſed Name, by Oaths, Curſes of the Creatures, my Neighbour, and my ſelf: Not to uſe the Name of God ſlightly, idly, fooliſhly, and vainly; much leſs to cover any, or what is unlawful and ſinful, under his

his Name. Not madvisedly or irreverently to meddle with Gods holy VVord, Sacraments, or any parts of his holy VVorship: Neither slight, undervalue or despise either things or persons, wherein and whereby God is honoured, and whereupon his holy Name is called, *Lev.* 18. 21. & 19. 12 & 36. 22. & 2. 15, 32. *Mat.* 23. 16. & 20. 22. *Hos.* 10 4. *Lev.* 24 14. *Jam.* 3. 9. *Prov.* 30. 9. 2 *Tim.* 2 19. *Rom.* 2. 24. Psal. 5. 7. *Heb.* 12. 28. Prov. 13. 3. *Isai.* 62. 2. 1 *Cor.* 11. 22.

Q. *What are the particular sins and sinners against this Commandment?*

A. The first sin is, Irreverence; whereof they are guilty, who do ignorantly, *Act.* 17. 13. vainly, *Prov.* 30. 9. profanely, *Mal.* 1. 6, 7. superstitiously think or speak of, or use the great Name, Titles, and Attributes of God, by blasphemy, 2 *King.* 19 12. *Lev.* 24. 11. perjury, *Zach.* 5. 4. & 8 7. and all sinful discourse.

Q. *What is the second sin against this Commandment?*

A. Carelesness, 1. to know, *Psal.* 92. 5, 6. 2. to observe, *Zeph.* 3. 5. 3. to meditate, 4. to praise or make use of the Titles, Properties, Ordinances, or works of God, *Mat.* 13. 19. upon great and solemn occasions.

Q. *VVhat*

Q. *What is the third ſin againſt this Commandment?*

A. Curioſity: whereof they are guilty, who frame curious queſtions about the nature, actions, and ſecret decrees of God; not contenting themſelves with the revealed things that belong to us and to our children, *Luk.* 17.8. *Rev.* 1.21. *Phil.* 2.10. *Iſai.* 45. 23.

Q. *What is the fourth ſin againſt this Commandment?*

A. The abuſe of God Ordinances: whereof they are guilty, who

1. Pray without underſtanding, 1 *Cor.* 14.15. without deſire, or without care to ſpeed, *Mat.* 6.7. or without faith in Gods promiſes, *Rom.* 10.14. or without the awe of Gods preſence.

2. Or hear without, 1. attention, 2. reverence, 3. or care to get good thereby; or frequency, *Ezek.* 33.30. *Act.* 28.21, 22.

3. Or neglect the Sacraments of Baptiſm and the Lords Supper, or obey not the Diſcipline of the Church.

Q. *What is the fifth ſin againſt this commandment?*

A. A neglect to diſcover and acknowledge Gods power, wiſdome and juſtice in

his providence and works: to be unthankful and murmur, *Rom.* 9.20,21. to abuse Gods works to excess or superstition.

Q. *What is the sixth sin?*

A. Prophaneness: whereby we dishonour his Religion with an unholy conversation towards God or man, *Mat.*5.16. *Phil.* 2.15. so hindering the propagation of the Gospel, making a sport of sin.

Q. *What is the seventh sin?*

A. Vain, rash, malicious and false swearing; taking Oaths our selves, and provoking others to take Oaths to do mischief against Law and Conscience, *Mat.*5.34,35. *Jer.* 12.16. breaking our Oaths and Vows in lawful, honest, and possible things, *Deut.* 23.21. *Psal.* 15.3. especially that Vow in Baptism, *Psal.*78.8. and keeping those Oaths and Vows which are unlawful, *Mat.*14.10.

Q. *What is the eighth sin against this Commandment?*

A. Sacriledge: whereof they are guilty, 1. Who wrest the Scripture to their own damnation, to maintain their own inventions, 1 *Pet.* 3.16. 1 *Tim.* 1.3. *Rev.*22.19. 2. Who prophane any thing that is dedicated to his Name; as Churches, Church-Utensils, Lands, Tythes, Persons, Customs, or any thing that is his, *Mat.*21.13. *Rom.* 2.22.

2.22. *Numb.*10.3. & 16.38. *Jer.*4.2. *Act.* 19.37. *Pſal.*74 8. *Luk.*7.5.

Qu. *What is the doom of thoſe that commit theſe ſins againſt the third commandment?*

A. The Lord will not hold them guiltleſs, but will puniſh them either in this life, or in the life to come, *Lev.*24.10. *Zech.*5. 1, to 5. Though they eſcape men, yet they ſhall not eſcape Gods wrath.

Miniſter. *The propagation of Religion, the confeſſion of the Faith, the celebration of Gods Worſhip, and moſt tranſactions in humane ſocieties being performed by the tongue after that God had enjoyned the heart to ſerve him in truth in the former commandments; he directs our tongues chiefly, that they* ſhall not take his Name, *i. e. any thing whereby he may be known, his Titles, his Word,* Pſal.132. 2. Deut.18.19. *his Attributes,* Exod.33. 18,19. *and what relates to his worſhip,* in vain, *i. e. raſhly, fooliſhly,* Pſal.12.2. & 24. 4. *irreverently, profanely and falſly:* for the Lord will not, *&c. The chief end for which we were made being to exalt and celebrate Gods Name, therefore ſurely* the Lord will not hold them guiltleſs that take his Name in vain.

Downham againſt Swearing, *Spelman* of Sacriledge.

SUNDAY XXVI.

The Duties of the fourth Commandment.

Q. *What is the fourth Commandment?*

A. Remember that thou keep holy the sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou & thy son, and thy daughter, thy man-servant & thy maid-servant, thy cattel, & the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Q. *What are we commanded in the fourth Commandment?*

A. We are commanded, because there is a time for every thing, in general, to dedicate every day of our life a spiritual Sabbath in rest from sin, and vacancy to his service; and in particular, that we sanctifie and keep holy to God such set-times as he hath appointed in his Word.

Q. *What*

Q. *What set-time hath God enjoyned to be observed under the Gospel?*

A. 1. A seventh part of our time, as it is just in every first day of the week, which we keep, because Christ the *Lord of the sabbath, Luk.* 6.5. rose upon that day.

2. Because it hath been observed as a day of holy services by all Christians since Christs time, *Joh.* 20.19,26. *Act.* 20.7. 1 *Cor.* 16. 2. *Rev.* 1.10. and *Let no man judge us in meat or drink, or in respect of an holy day,* or Sabbath days, *which are a shadow of things to come; but the body is Christ,* Col. 2.16,17. Heb. 2.4. & 8.10.

Q. *This is a Rule: What hath been continued down to us by the uninterrupted practice of the Churches in all Ages from the Apostles time, (as the Christian sabbath was) and the example, practice, ground and reason whereof we have in Scripture, that is of Divine authority: But are there no other days to be set apart by Christians except the Lords day?*

A. Yes:

1. Festivals set apart by the Church, for remembrance of the service of God to us by his, 1. Son, 2. Servants, 3. and Providence, *Esth.* 9.22. *Neh.* 8.10. *Psal.* 150. *v.* 1.

2. Fast-days, appointed for remembring

our evil ways that were not good, and loathing our selves for them, *Ezek.* 36. 31. *Isai.* 58 6. *Job* 42.6. *Neh.*9.31. and for prayers to God to pardon and forgive us.

Q. *How is the sabbath to be kept?*

A. 1. By resting from all works, but works of necessity, holiness and mercy, *Luk.* 13.11. & 15.14. & 15. *Mat.* 12.5. *Joh.*7. 7.23. 1 *Cor.*16.1. in heart, tongue and life, *Neh.*13.15,16. *Exod.*31.15,16. *Isai.*58.19. *Jer.*17.24.

2. By devoting the whole day to prayer, meditation on Gods works and Word, thanksgiving, examination of our hearts, *Eccles.*4.17. *Psal.* 93. 5. 2 *Tim.*2.19. publick worship, which we are to perform, 1. attentively, 2. reverently, *Isai.*66.2. 3. sincerely, 4. throughly and constantly, *Ezek.* 46.1,2,10. Act.10. 33. 1 *Cor.* 14. 16. and with our company, *Heb.*10.25. *Psal.*42.4. and works of necessity, mercy and charity, which we are to perform with heavenly minds, *Mat.*12.1. *Luk.*13.15.

Q. *Who are to take care chiefly to see this performed?*

A. Superiours, who are not onely bound to keep it themselves, but to see that it be kept by all those under their charge, and to take care that they hinder not others in employ-

ployments of their own, *Exod.* 20. 10. *Josh.* 15. 15. *thou and thy servants*, Neh. 23. 11, 17.

Q. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word Remember is set in the beginning of this Commandment, to stir us up to prepare for the keeping of it; and in keeping of it, for the better obeying of the rest of the Commandments, because we are apt to forget it in the midst of our worldly businesses that go before or after it; and because Satan endeavours to blot out the memory of it, to bring in all irreligion and impiety, *Lam.* 1. 7. *Jer.* 17. 21, 22, 23. *Neh.* 13. 15, to 23.

Bishop *White*, *Cawdrey*, *Brerewood*.

SUNDAY XXVII.

The Sins against the fourth Commandment.

Q. *What are the sins forbidden in this fourth Commandment?*

A. The first sin is Negligence; which they are guilty of, that

1. Omit any duty in whole or in part, for matter or manner.

2. That sleep out part of the Sabbath.

3. That are not mindful of the Sabbath before-hand, to order their affairs so that they may not hinder them in the Lords work on the Lords day.

4. They that come not at all, or late, and go away before the Blessing from Gods service, and are careless in it, and unprofitable after it.

Q. *What is the second sin against this Commandment?*

A. Prophanation of the Sabbath: whereof they are guilty, who

1. Spend any moment of that precious time with worldly cares, words or businesses, as travelling, *Exod.* 16 29,30. marketing, *Neh.* 13.15,16,17. labour, *Exod.* 34 21 going on trifling errands, vain recreations, and unlawful pleasures, *Isai.* 58.12. 1 *Cor.* 10.7. eat, drink, or discourse it away.

2. They are guilty of prophaning the Sabbath-day, that, 1. Put no difference between this day and another: That refuse to come to the publick Assemblies, to hear and assist at Divine Offices, *Heb.* 10.25. *Jude* 19.

3. They that put others on needless works

works on this day, and ſuffer them to abſent from, and neglect holy duties, *Neh.*13. 15.

Q. *What is the third ſin?*

A. Judaizing in opinion or practice, *Col.* 2.16. *Gal.*4.10.

Q. *What is the fourth ſin?*

A. Caſting off the duty of reading the Scripture, *Neh.*8.4. *Jer.*36.6. of common prayer, ſupplication, giving thanks, ſinging of Pſalms and Hyms, adminiſtration of Sacraments, exerciſe of Church-cenſures, collection for the poor, 1 *Cor.*16.1. Ordination; which were performed in the primitive Church upon this day.

Q. *What is the fifth ſin?*

A. Not improving the Sabbath for the comfortable meditation of the reſt that remains for the people of God, *Heb.*4.9.

Q. *What is the ſixth?*

A. Not improving the Sabbath in ſuch acts of charity, as, 1. reconciling Neighbours, *Mat.*5.23 2. giving alms, *Neh.*8. 12. 3. provoking one another to love and to good works: 4. viſiting the ſick, *Jam.* 1.27. 5. edifying one another in love, 1 *Cor.*14.3. 1 *Theſ.*5.1. *Heb.*10.24,25.

Q. *What are the Reaſons annexed to the fourth Commandment, to enforce it?*

A. The

A. The first is taken from the equity of it; God allowing us six days of seven for our own affairs, and reserving but one for himself: **Six days thou shalt labour and do all thy work.**

Q. *What is the second?*

A. The second reason of keeping the Sabbath-day holy, is, Gods special property in that day: **The seventh day is the Sabbath of the Lord thy God.**

Qu. *What is the third?*

A. Gods example: **In six days God made heaven and earth, and rested the seventh day.**

Q. *What is the last motive to keep this Commandment?*

A. The blessing God hath put upon that day; not onely in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: **wherefore the Lord blessed the Sabbath day, and hallowed it.**

Goodwin's observation of the Sabbath.

SUN-

SUNDAY XXVIII.

The Duties of Superiours.

Q. *NOw you have learned your duty towards your God in the four Commandments of the first table; where do you learn your duty towards others and your self?*

A. In the six Commandments of the second Table.

Q. *Which are they?*

A. v. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. *What are the duties commanded in the fifth Commandment?*

A. The duties of superiours towards inferiours, of inferiours towards superiours.

Q. *What*

Q. *What is the duty of superiours towards inferiours?*

A. The duty of Magistrates and Governours is, 1. to countenance, commend and reward them that do well, 1 *Pet.* 3.7. *Rom.* 13.3,4. 2. To discountenance and chastise those that do ill, *Prov.* 19.15. 3. To protect and provide for those that are under them, things necessary for soul, body and estate. 4. To maintain Religion, to honour God, *Deut.* 17.19. *Isai.* 49.23. 1 *Tim.* 2.2. *Psal.* 101. 6,7. and to establish justice and peace.

Q. *What is the duty of parents towards children?*

A. 1. To nourish, 2 *Cor.* 12.14. 1 *Tim* 5. 16. *Gen.* 21.7. 1 *Sam.* 1.22. 2. To baptise them, *Gen.* 21.4. 3. To instruct and educate them, *Prov* 22.6. *Ephes.* 6. 4 *Deut.* 6. 6,7. 4. To protect and provide for them, *Gen.* 30.30. *Josh.* 7.24. 5. To keep them in subjection. 6. To bring them up in some honest labour and useful calling, that they may not by idleness come to want, and the snare of the Devil, *Job* 32 6 & 29.8. 7. Lovingly, seasonably and moderately to correct them when they do ill, and to encourage them when they do well, *Col.* 3.21. *Prov.* 13.24. 8. To watch over them.

9. To

9. To give them good examples, *Pſal.* 131. 2. 10. To bleſs them by prayer and by piety, that their ſeed may be bleſſed.

Q. *What is the duty of maſters to ſervants?*

A. They are, 1. To chuſe good ſervants, *Pſal.* 101. 2. They are to be juſt to them, allowing them that meat, wages, lodging, work, and time of refreſhing that is fitting, *Prov.* 22.27. 1 *Cor.* 9.9. *Deut.* 24.14,15. and 31. 15. *Jam.* 5.4. *Mal.* 3.5. 3. They are to admoniſh, inſtruct and reprove them privately and diſcreetly, and to take care that they come to be inſtructed publickly, *Pſal.* 101 7. *Act.* 10.2. *Joſh.* 24 15. *Prov.* 31.15. 4. To be good examples to them. 5. To enjoyn them moderate and lawful commands, and to encourage them in well-doing, conſidering they have a Maſter in heaven, *Epheſ* 6 9,3. *Col* 4.1. 6. They are to take care that they be provided for in ſickneſs, *Mat.* 8.6. and that their grievances be remedied, *Job* 31.13,14,15.

Q. *What is my duty if I be a Miniſter?*

A. 1. To feed the flock with wholſome doctrine, plainly, diligently, and faithfully, 1 *Tim.* 4.12. *Tit.* 1.6. *Lev.* 21.4. 2 *Tim.* 3.16. *Jer.* 23.28. 2 *Cor.* 4.2. 2 *Tim.* 2.25. 2 *Cor.* 12.15. 2. Miniſters are to go before the flock in a blameleſs converſation, 1 *Tim.* 4. 12. and

12. and to assist them in all the parts of the worship of God, *Rom.* 15.16. 3. To take *heed to themselves, and to the flock over which the holy Ghost hath made them overseers*, Act. 20.28.

Q. *What is the husbands duty to his wife?*

A. 1. To chuse religiously and discreetly. 2. To love her dearly. 3. To bear with her patiently. 4. To protect her carefully. 5. To provide her necessaries for her state and calling. 6. To allow her competent maintenance and liberty, to rejoyce and delight in her, and to admonish her with prudence and tenderness, 2 *Cor.* 6. 14. 1 *Pet.* 3. 7. *Ephes.* 5. 33. *Gen.* 34. 67. & 20. 16. 1 *Sam.* 30. 5, 8. *Prov.* 5. 18.

Q. *What is their duty who are above others in gifts?*

A. 1. Not to despise others, 2. but employ their gifts to their advantage, *Rom.* 12. 6. 1 *Pet.* 4. 10, 11.

Q. *What is the duty of Old men?*

A. They should be, 1. Examples of patience, sobriety, holiness, gravity; 2. sound in faith; 3. able to give good counsel and direction, *Tit.* 2. 2, 3, 4.

Bishop *Bilson* of subjection; *Perkins*, *Gouge*, and Bishop *Hall* of Family-duties.

SUN-

SUNDAY XXIX.

The Duties of Inferiours.

Q. *What is the duty of Inferiours?*

A. To be ſubject, reverent, and thankful, bearing with their wants, and covering them in love.

Q. *What is the duty of ſubjects to their Soveraigns?*

A. 1. Obedience to the Laws for conſcience ſake, *Tit.*3.1. 1 *Pet.*2.13. *Rom.*13.2.

2. Not reſiſting for fear of damnation.

3. To reverence, *Prov.*24.21. 1 *Pet.* 2. 17. and 2. to defend their perſons with our prayers, 1 *Tim.*2.1,2. 2. Goods, *Rom.*13. 6,7. body and life, 2 *Sam.*18. 3. *Fearing the Lord and the King, and medling not with them that are given to change,* Prov. 24. 24.

Q. *What is the duty of children to parents?*

A. 1. To revence, fear and obey them, *Prov.*30.17. *Epheſ.*6.1. *Col.* 3. 20. 2. To be diſpoſed of by them, *Epheſ.*6.1. *Numb.* 30.5.

30.5. *Ruth* 3.5. *Judges* 14.2. 3. To relieve them, 1 *Tim.*5.4. *Gen.*47.12. 4. To be adviſed by them, *Prov.* 24. 22. 5. To expreſs our love to them, 1. by our behaviour towards them: 2. by our prayers for them, 1 *Pet.*2.18.

Q. *What is the duty of ſervants to their maſters?*

A. 1. Servants are wiſely, faithfully, willingly and diligently to beſtow their time appointed in their Maſters ſervice, *Tit.*2. 9, 10. *Epheſ.*6. 5, 6. *Gen.* 31. 38. 1 *Tim.* 6.1.

2. They are to ſubmit to their holy inſtructions and rebukes, without grudging, ſtomach, ſullen countenance, anſwering again, or reſiſtance, *Tit.* 2. 9. 1 Pet. 3. 18. 2 Pet.2.20.

Q. *What is the duty of the people to their Miniſters?*

A. 1. They are to love them for their works ſake, 1 *Theſ.*5.13. *Luk.*10.16.

2. They are to obey them, as having the rule over them, *Heb.*13.17.

3. They are to pray for them, *Epheſ.*6. 7,8. *Col.*4.3.

4. They are to communicate to them of every good thing, *Gal.*6.6. 1 *Cor.*9.

Q. *What is the wifes duty towards her husband?* A. 1.

A. 1. She is to obey, fear, and love him, *Epheſ.* 5 33, 22, 23. *Col.* 4. 18. 1 *Pet.* 3. 1. 1 *Sam.* 25. 3, 5. in word and behaviour.

2. To be faithful to him in his bed, and his other affairs.

3. She is to be a help to him, *Gen.* 2. 18. in things of this life, and of that life that is to come.

Qu. *What is our duty towards thoſe that are above us in age or gifts?*

A. We are, 1. to reſpect them; 2. to ask counſel of them; 3. to riſe up before them; 4. to give them leave to ſpeak before us, *Tit.* 2. 6. 1 *Pet.* 5 5. *Lev.* 19. 32. *Job* 32. 46. to make uſe of the gifts which God hath given them, *Job.* 4. 19. *Rom.* 16. 1, 2, 3.

Q. *How muſt all theſe duties be performed?*

A. All theſe duties are, 1. cheerfully, 2. diligently, 3. faithfully to be performed to ſuperiours, though they be wicked and ungodly, in reſpect of the commandment, will and authority of God, who hath ſo appointed, *Pſal.* 119. 4, 14, 32, 117.

Q. *We have heard of the object of this Commandment,* Superiours, *who are called* **Father and Mother**, *becauſe they may be tender towards Inferiours, and Inferiours may be the more obedient to them: we have heard*

of the duty, honour; *what is the motive to keep this Commandment?*

A. We must be careful to keep this commandment, lest we be cut off, *Deut.*21.18. *Prov.*30.17. that as far as it may stand with Gods glory and our good, **our days may be long in the land which the Lord our God giveth us.**

Q. *What is the duty of Equals?*

A. Equals must regard the dignity and worth of each other, modestly carrying themselves one towards another, and in giving honour to go one before another, *Ephes.*5.21. *Rom.*12 10.

Mr. *Reyner*, Mr. *Wheatley.*

SUNDAY XXX.

The Sins forbidden, and the Duties enjoyned in the sixth Commandment.

Q. *WHat is the sixth Commandment?*

A. **Thou shalt do no murther.**

Q. *Because life we would have above all things, and we can enjoy nothing without it; hence*

hence the first thing that God secures of our Neighbours is his life: What is forbidden in this Commandment?

A. We are forbidden first to be cruel and inhumane, *Deut.* 22. 6. *Prov.* 12. 10. *Numb.* 22. 19.

Q. *What is the second thing you are forbidden to do in this Commandment?*

A. We are forbidden to neglect our own preservation, 1. by excessive sorrow, *Prov.* 17. 22. 2. distracting care: 3. wicked thoughts and hands against our selves, by solitary musing on the temptations of Satan, by neglect of meat, drink, apparel, recreation, Physick, sleep, labour, or excess therein, *to cast away our selves.* Or, 1. by medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. & 26. 17. 2. By desperate adventures: 3. By dangerous company, or business, *Prov.* 26. 20, 21. to endanger our lives over which we are not Masters, *Luk.* 2. 29.

Q. *What is the third thing forbidden in this Commandment?*

A. We are forbidden all the murders of the heart, *Mat.* 15. 19. whereof,

1. The first is unmercifulness, *Amos* 2. 6, 7.

2. Immoderate and causeless anger too

ly begun, too long continued, *Ephes.*4.9.

3. Envy, grudging, repining, rancor, disdain, emulation, *Gal.*5.20.

4. Hatred, malice, uncharitable suspition, 1 *Cor.*13.5,7. *Rom.*1.29,30,31.

5. Desire of revenge, *Act.*23.12. irreconciliation, frowardness, contention, *Rom.* 1.31.

6. A desire and consent to murder any man.

Q. *What is the fourth thing forbidden in this Commandment?*

A. We are forbidden all murders of the tongue, as,

1. Evil-speaking, *Ephes.*4.31. *Col.*3.12, 13,19.

2. Disdainful words, *Racha.*

3. Bitter and angry words, *Thou fool*, Mat.5.22.

4. Mocking, *Lev.*19.14. *Prov.*6.17.

5. Brawling, threatning, provoking, *Tit.* 3.2. *Ephes.*4.3.

6. Detraction, censoriousness, *Act.*24. 5. & 28.4.

Q. *What is the fifth thing forbidden in this Commandment?*

A. The murders of the hand, *Gen.*4.11. & 9.5. As,

1. Chance-medley, *Deut.*19.4,5.

2. Man-

2. Manſlaughter, *Exod.* 21.12,13. *Lev.* 24.17.

3. Mutilation in fighting, *Lev.* 24.19, 20. *Jam.* 4.1.

4. All Duels, *Gen.* 10.9. *Prov.* 20.22.

5. All unlawful War, Treaſons, 2 *Tim.* 3.4.

6. Abortions that are voluntary.

7. Delivering the Innocent to death, *Luk.* 23.24. or *Prov.* 17.15.

8. 1. Oppreſſion, *Lev.* 19.13. 2. withdrawing Corn from the poor, *Prov.* 11.26.

9. Detaining the hirelings wages, *Jer.* 22. 13. not reſtoring the pledge.

Q. *Is all revenge unlawful?*

A. All private revenge is unlawful; but God hath ſet the Magiſtrate in his ſtead, to take vengeance upon a Malefactor, and to right our wrong for us, *Prov.* 20.22. *Rom.* 13.4. & 12.17. 1 *Sam.* 25.26,35.

Q. *May a Magiſtrate put any to death?*

A. Yes, *Rom.* 13.4. ſo it be, 1. for a juſt cauſe, 2. to a right intent, 3. and by one in lawful power, 2 *Chron.* 24.22. *Rom.* 14.4 after a fair tryal, *Act* 23.25. *Joh.* 18. 29. *Act.* 25.16.

Q. *Is any War lawful?*

A. Yes, if it be,

1. By juſt Authority, *Judg.* 1.1. 1 *Sam.* 17.37.

2. In a just cause, *Judg.* 20.23.

3. To a right end, not for spoyl and prey, but for Religion and Justice, 1 *Sam.* 15. 9. & 25.28. 2 *Sam.* 10.12.

Q. *Is it lawful for subjects to raise up arms in any case against their Soveraign?*

A. No, in no case, 1 *Pet.* 2. 13,14,16. especially if we have sworn Allegiance to them, 1 *Sam.* 24.6. *Rom.* 13.2. *Job.* 19.11. *Psal.* 82.6. *Prov.* 30.31,32. *Ezek.* 17.15,16. *Judg.* 9.19,20,24,45,56,57.

Q. *What is the last thing forbidden in this Commandment?*

A. We are forbidden to kill our own souls with sorrow, *Prov.* 15.13. or with sin and damnation; or other mens, by, 1. commanding, 2. advising, 3. enticing, *Prov.* 1.10,13. 4. assistance, 5. encouragement of 1. example, 2. approbation, 3. defence. *No man can by any means redeem his brother: for the redemption of the soul is precious, and for ever*, Psal. 49.7,8. therefore let none destroy him.

SUN-

SUNDAY XXXI.

Q. *WHat are we commanded to do in the sixth Commandment?*

A. We are commanded by all means to preserve our own life, and the life of our Neigbour.

Qu. *What are the particular duties that we owe to our selves by vertue of this Commandment?*

A. We are to love and cherish our selves, and to take care to preserve the vigour of the mind, and the strength of the body, that they may be serviceable to the Lord, and fit for our brothers good, *Ephes.* 5. 29. 1 *Tim.* 5. 23.

Q. *By what means is the strength of body and mind preserved?*

A. 1. By cheerfulness, *Prov.* 17. 22. 2. by sobriety in 1. care, 2. meat, 3. drink, 4. apparel, 5. recreation, 6. and use of Physick, *Mat.* 6. 34. *Prov.* 25. 26. and by moderation in labour and sleep, *Eccles.* 4. 8.

Q. *What are the Rules to be observed in eating, drinking, recreation and apparel?*

A. 1. We must eat, 1. Not before the time; 2. Not hastily and impatiently; 3. Not delicately or nicely; 4. Nor immoderately or excessively.

2. We must drink sparingly and soberly, according as our constitution will bear.

3. We must use, 1. Lawful recreations, 2. with moderation of time and eagerness, 3. to the lawful end of a moderate refreshment.

4. We must use apparel, 1. to cover our nakedness, modestly: 2. to keep and defend our bodies, healthfully: 3. to distinguish the quality and sex of our persons, discreetly.

Q. *What means of refuge are we to use against violence and danger?*

A. 1. We are to give soft words, courteous answers, *Judg.* 8.23. *Prov.* 15.1.

2. We are to use the benefit of Laws, *Deut.* 17. 8. and of Weapons when force is offered.

Q. *What is our duty in reference to our Neighbours person?*

A. 1. We are to love him, *Rom.* 13. 8. and rejoyce at his good, 1 *Cor.* 12. 25, 26. to seek peace and ensue it.

2. We are to use a courteous behaviour towards him, *Ephes.* 4. 32. to be easie to be en-

entreated, *Jam.* 3. 17. to give gentle answers, *Prov.* 15. 1. to hear him in his own defence, *Job* 31. 13. to avoid occasion of strife, to part with our right for peace sake, *Gen.* 13 8,9.

3. We are to be harmless and innocent towards all men, *Psal.* 15. 3. to take care that they take no harm by us or ours, *Exod.* 21. 8. by word or action, *Mat.* 5. 22. *Lev.* 24. 19.

Q. *What if our Neighbour be in distress, have done us wrong, or hath infirmities?*

A. 1. In distress and want we are, 1. To have compassion of them, *Ephes.* 4. 31, 32. we are to relieve them, to cloath them, to lodge them, to visit them, to plead for them, and if we are in power to defend them, that they may lead quiet and peaceable lives; and this we are to do 1. cheerfully, 2 *Cor.* 9. 6,7. 2. seasonably, 3. prudently, 4. liberally, 2 *Cor.* 8. 9. & 9 6,7.

2. In injuries, 1. We are to be patient, bearing wrongs, and forgiving injuries, *Col.* 3. 12. 1 *Cor.* 13. 7. 2. We are to love them when enemies, and do good to them, *Mat.* 5. 44, 45. *Ephes.* 4. 32. 1 *Pet.* 3. 9. *Gal.* 6. 2.

3. Mens infirmities we are to pity, to cover, to pass by the weaknesses of their words

and

and actions, *Eccles.* 7.21. *Prov.* 17.9. to instruct, direct, and assist them in what concerns their bodies, estates, and especially their precious souls.

Minister. **Lord have mercy upon us, and encline our hearts to keep this Law.**

Downham of Anger; Doctor *Hammond* and *Dyke* of Scandal; Bishop *Taylor* of Friendship, Mercy and Peaceableness; *Perkins* on the Beatitudes.

SUNDAY XXXII.

The Sins forbidden in the seventh Commandment.

Q. *What is the seventh Commandment?*

A. **Thou shalt not commit Adultery.**

Q. *Having secured our Neighbours person in the former Commandment, God secures his possession in the rest: in that, he hath curbed our anger towards his person; in this, he bridles our lust towards his wife. What is in general forbidden in this commandment?*

A. We

A. We are forbid all uncleanneſs of heart, ſpeech, and geſture, together with all the cauſes, occaſions and ſignes thereof.

Q. *What are the inward ſins againſt this Commandment?*

A. Filthy imaginations and luſts of the heart, *Col.* 3.5. 1 *Cor.* 7.9. *Gen.* 39.

Q. *What abuſe of the ſenſes is condemned?*

A. 1. Wanton and fooliſh jeſting, *Epheſ.* 4.29. & 5.35. *Col.* 3.8. 2. Giving ear to rotten communication, 1 *Cor.* 15. 33. 3. Wantonneſs of the looks; *Mat.* 5.28. 2 *Sam.* 11.2.

Q. *What are the occaſions of uncleanneſs?*

A. 1. Idleneſs, *Ezek.* 16.49. 2. Intemperance in ſleep or diet, *Jer.* 5.18. 3. Exceſs, *Epheſ.* 5.18. 4. Laſcivious Books and pictures, 1 *Theſ.* 5.22. and other proviſions we make for the fleſh, to ſerve it in the luſts thereof. 5. Immodeſt and unſeemly apparel, *Iſai.* 3.16. *Deut.* 22.5. *&c.*

Q. *What ſins are forbidden in our behaviour?*

A. 1. Impudency, 2. lightneſs, *Prov.* 7. 13. 3. painting the face, 2 *King.* 19.30. 4. unlawful company and paſtimes, *Prov.* 5. 8. wanton geſtures and dalliances, immodeſt kiſſes.

Q. *What*

Q. *What are the actions forbidden in this commandment?*

A. 1. Adultery, *Deut.* 22. 32. 2. Incest, *Lev.* 18. 6. 3. Having many wives, *Mat.* 19. 5. 4. Concubinage. 5. Harlotry with a common whore. 6. Fornication with a Maid not common. 7. Unlawful entrance unto marriage, *Lev.* 18. 6. *Deut.* 22. 23. *Rom.* 7. 2. 8. An immoderate use of the marriage-bed, *Lev.* 18. 19. *Heb.* 13. 4. 17. and all unnatural lusts, *Rom.* 1. 24, 26, 27. 1. with man as *Sodom*, *Gen.* 19. 2. with beasts, *Lev.* 18. 23.

Q. *Is not the judgement of God revealed in an especial manner against unclean persons?*

Q. Yes, in body and estate, *Prov.* 5. 10, 11. in name, *Prov.* 6. 33. *Job* 31. 9, 10, 11. in posterity, *Deut.* 23. 2. *Hos.* 4 13. God smites them, 1. with sottishness of judgement, *Hos.* 4. 11. 2. with distress of conscience, *Prov.* 17. 26, 27. & 5. 34. *Psal* 51. 10, 11. 3. With secret dislike of honest and good men, *Prov.* 7. 8. 4. With hardness of heart to hide their filthiness with lying, perjury, and murder, *&c.* 2 *Sam.* 11. 16. & 13. 15. *Lev.* 20 10. *Prov.* 6 34. See 2 *Sam.* 13. *Numb.* 25. 8. 1 *Cor.* 3. 17. *Gal.* 5. 19. 1 *Cor.* 6. 9.

Q. *Is it not a fearful sin in the Church of*

of Rome *to tolerate Stews, and forbid Marriage?*

A. It is the Doctrine of Devils, befitting that place which is called ſpiritually *Sodom*, 1 *Tim.* 4.1,3. *Deut.* 23.17,18. *Rev.* 11.8.

Miniſter. *Let us ſay therefore with our Church,* Lord have mercy upon us, and encline our hearts to keep this Law.

Downham againſt Whoredom and Drunkenneſs.

SUNDAY XXXIII.

The duties of the ſeventh Commandment.

Q. *When we conſider that Uncleanneſs is a ſin,* 1. *full of ſhame,* Prov. 6. 23. Job. 24. 15. 2. *full of care and ſorrow,* Hoſ. 2.6. 3. *full of danger to two ſouls at once:* 4. *that it is the onely carnal ſin the Devil delights in:* 5. *that it is againſt our own body:* 6. *that it defiles the temples of the holy Ghoſt, and the members of Chriſt,* 1 Cor. 6.19. and 3.17. *we muſt needs be willing to hearken after the duties of this commandment: what are they?*

A. That

A. That we should keep our selves pure in soul and body, both towards our selves and others.

Q. *What are the means that may help us so to do?*

A. They be

1. The presence of God, who is in us, and in all things, solemnly thought upon and considered, *Psal.* 139.7,8.

2. The avoiding of all temptations to, and occasions of evil, with the beginning and first motion of sin.

3. Mortification of the flesh, *Rom.* 6. 6,7.

4. Prayer to God, 2 *Cor.* 12.8.

5. Temperance in diet, recreation and sleep, *Luk.* 21.34. 1 *Thes.* 5.6. and 4.2.

6. Labour in an honest calling, 2 *Thes.* 3. 6, to 13. *Ezek* 16.49.

7. Watching, fasting, and keeping the body under, 1 *Cor.* 9.27. *Rom.* 13.14.

8. Decency in words, behaviour and apparel, *Mat.* 1.25 1 *Tim.* 2.9. 1 *Pet.* 3.2,3.

9. To keep honest, modest, and good company, *Prov.* 23.33. *Ezek.* 16.49. *Gen.* 19.32.

10. To make a covenant with our eyes and ears, and other senses, *Job* 31.1. *Psal.* 119.37.

11. The

11. The bed undefiled, *Heb.* 13.4.

Q. *What are the particular duties required of us in this commandment?*

A. They are three-fold: 1. purity of thoughts, 2. of words, and 3. of actions.

Q. *What is that purity of thoughts?*

A. A clean heart, 1 *Thes.* 4.3,4. pure desires, and a chaste minde, neither thinking of, nor allowing nor delighting in this sin.

Q. *What is that purity of words?*

A. Speeches savouring of sobriety, *Col.* 4.6. from a tongue chastened and restrained with grace; a discourse seasoned with salt, that it may not corrupt good manners, but tend to edification.

Q. *What is our duty in respect of our actions?*

A. To possess our vessels in sanctification and honour, 1 *Thes.* 4.5.

1. Virgins must intend purity of soul, be modest and retired.

2. Widows must restrain their former desires, thinking not upon their former liberty: they must spend their time in fasting, praying, and alms-giving.

3. Married persons must take care that they be joyned to those that are fit, 1 *Cor.* 7. 9,39. that being so wedded, they be faithful

ful and loving to one another, and moderate in the use of those pleasures that God and Nature allows them.

Minister. *Whoremongers and Adulterers God will judge*, Heb. 13.4. *therefore let us say with the Church*, Lord have mercy upon us, and encline our hearts to keep this Law.

Bishop *Halls* Remedy against Prophaneness.

SUNDAY XXXIV.

The Sins against the eighth Commandment.

Q. *What is the eighth commandment?*

A. Thou shalt not steal.

Q. *The sixth and seventh commandments take care of our persons, this of our goods, and is the fence of propriety: it sets forth Gods providence over us, it encourageth mans industry, securing to every one the labour of his hands, and any thing that he may call his own by just acquisition, by inheritance, by gift or contract. What is forbidden in this commandment?*

A. All

A. All neglect to further our own, or our Neighbours wealth: all impeachment or hinderance thereof, and all increaſe thereof by unjuſt and indirect dealing, publick or private, by fraud or force acquiring or detaining what by the Rule of Juſtice or Charity belongs unto others, 1 *Theſ.* 4. 6. *Luk.* 6.30. *Rom.* 13.8.

Q. *What ſins are forbidden in this Commandment in reſpect of our ſelves, and our own eſtates?*

A. 1. Idleneſs, 2. inordinate walking, *Prov.* 12.11. 2 *Theſ.* 3.11. 3. Covetouſneſs, 1 *Tim.* 6.10. 4. pinching our ſelves, *Eccleſ.* 6.1. & 2.26. 5. waſte of our goods, 1. in meat, 2. drink, 3. apparel, 4. ſports, *Prov.* 21.17. *Epheſ.* 5 18. 5. by unadviſed ſuretiſhip, *Prov.* 23.13. whereby we ſteal from our ſelves.

Q. *What ſins are forbidden in this Commandment in reſpect to our Neighbour?*

A. Down-right robbery or ſtealing, 1 *Pet.* 4 14. fraudulent bargains; oppreſſion, and pretence of Law; lending or borrowing; unlawful callings; Sacriledge, and the inward theft of the heart.

Q. *Who are guilty before God of the inward theft of the heart?*

A. 1. They who envy, grudge or con-

trive against the prosperity of others, *Psal.* 73.7. *Deut.*22.1.

2. They who are discontented with their own estates, and covet others, *Eccles* 5.10. 1 *Tim.*6.10. *Prov.*15.27. *Isai.*32.7,8. *Prov.* 30.15. *Hab.*2.5. *Heb.*13.5.

Q. *How doth covetousnes discover it self?*

A. 1. If we spend our precious thoughts and delights upon abundance, place much credit and comfort in it; or if we do mean or unlawful things to attain it; or if we covet more then we dare to pray for, we are the persons whom God accounts covetous, *Ezek.*33.31. *Eccles.*4.8. *Prov.*28. 20. *Ephes.*5.5.

Q. *How do men sin in borrowing?*

A. When they borrow, 1. to maintain idleness; 2. deceive men: 3. more then they are able to pay, *Ezek.* 18.7. 4. and deny or abuse what they have borrowed, or repay unwillingly, *Psal.*37.11. *Lev.*19.13. *Psal.*15.4. *Deut.*24.14,15. *Jam.*5.4. *Jer.* 7.6.

Q. *How do men sin in lending?*

A. 1. By exacting an unreasonable increase for Loan, *Exod.*22.25. *Ezek.*18.8.

2. Cruel requiring all our debt, without mercy and compassion, *Isai.*58.3.

Q. *How do men sin in bargaining?*

A. When

A. When in buying, ſelling, letting, hiring, partnerſhip, they uſe, 1. injuſtice, 2. craft, 3. fraud, 4. falſehood, 1 *Theſ.* 4.6. a great ſcandal to Chriſtianity, *Rom.* 2. 24. and not the way to be rich, *Prov.* 22. 16. *Hab.* 2 6. *Ezek* 5.5.

Q. *What are the ſins uſually incident unto trades?*

A. 1. The Sellers denying or concealing the fault of his Commodity: 2. uſing falſe weights, *Lev.* 19.35. *Prov.* 11.1. *Amos* 8.5. 3. and making advantage of ignorant chapmen: 4. by over-rating things by reaſon of the Buyers indiſcretion and neceſſity.

2. The Buyers making an advantage of the Sellers neceſſity or indiſcretion to deceive them, *Prov.* 20.14.

Q. *How do men ſin in keeping other mens goods?*

A. 1. By detaining, 1. things ſtrayed, 2. found, *Exod.* 23. 4. *Deut.* 33. 1, 2, 3. 3. the means of our Neighbours livelyhood laid to pledge, *Exod.* 22.26, 27. or things committed to our truſt and cuſtody, *Deut.* 27.19.

2. By receiving ſtollen goods taken away by force or fraud, as Partners or Buyers, *Prov.* 29.24. *Pſal.* 50.18, 1.

Q. *How do men ſin by oppreſſion?*

A. 1. By selling Justice, *Job* 5.34. 2. By removing ancient Land-marks, *Deut.*19 14. *Prov.* 15. 27. *Ezek.*18. 12, 18. *Psal.*12.5. *Prov.* 22. 22. by prolonging Law-suits, by defending bad causes, by immoderate contention at Law, *&c.* unjust inclosures, *Isai.* 5.8. *Mich.*2.2.

Q. *What is Sacriledge?*

A. To buy or sell, or any other way to alienate Tythes, Land, *&c.* dedicated to God in his Church, *Prov.*20 25. *Mal* 3.8. *Rom.*2.22. *Act.*5 3. *Luk.*20.25.

Q. *What other sins are there against this Commandment?*

A. Unlawful ways to get riches, 1. by distrustful and distracting cares in getting, keeping and using them: 2. by unlawful callings, as false Coyning, unlawful games, *Jer.*10.2. *Job* 30.1,2,3. 2 *Thes.*3 10. *Act.* 19.19.

Lord have mercy upon us, and incline our hearts to keep this Law.

Sir *H. Spelman* of Sacriledge, *Salmasius* of Usury, *Downham* against Bribery, *Sanderson's* Sermons.

SUN-

SUNDAY XXXV.

The Duties of the eighth Commandment.

Q. *What are the duties required in the eighth Commandment?*

A. That by all good means we further the outward estate of our selves, and of our Neighbours, 1 *Cor* 6.11.

Q. *How may we further our outward estate comfortably?*

A. 1. By an honest calling, 1.*Cor*.7.20. *Gen*.4.2. 2. By faithful labouring, *Ephes*. 4.28. 3. True and honest dealing therein, *Psal*.15.2. 4. Frugality, as 1. honestly keeping what we have gotten; 2. wisely ordering our expences; 3. conveniently using what God hath given, that we may be helpful to others, *Prov*.21.20. A moderation of our judgements and affections concerning worldly goods, 1 *Tim*.6.6,7,8,9. *Gal*. 6.14. A provident care and study to get, keep, use and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our

condition, *Prov.* 17. 23, to the end. *Eccles.* 2. 24. & 3. 12, 13. 1 *Tim.* 6. 17, 18. *Isai.* 18. 2.

Q. *What is the duty of the borrower?*

A. To borrow, 1. for need, 2. for good ends, 3. what we are able to repay, 4. and to pay with, 1. thanks, 2. cheerfulness, *Exod.* 22. 14, 15. 3. at the time appointed, *Psal.* 15. 4. 4. with as much content as we can to the Creditor.

Q. *What is his duty that gives?*

A. To give, 1. freely, *Luk.* 6. 30, 35. 2. justly, *Isai.* 58. 7. 3. cheerfully, 2 *Cor.* 9. 7. 4. according to our ability, and our Neighbours necessity, 2 *Cor.* 8. 13. *Heb.* 13. 16, 17. *Exod.* 22. 7.

Q. *What is the duty of the Lender?*

A. To lend, 1. freely, 2. not requiring our own before the day appointed, 3. not compounding for gain, 4. forbearing or forgiving, 1. the whole, 2. or part, if it cannot be paid without the hazard of undoing the borrower, *Luk.* 6. 35.

Q. *What is the duty in buying and selling?* &c.

A. We must use, 1. truth, 2. faithfulness, 3. justice, 4. and indifferency in buying and selling, *&c. Mat.* 7. 12. 1 *Thes.* 4. 6. *Gal.* 5. 13.

Qu. *What*

Q. *What are we to do with other mens things in our poſſeſſion?*

A. Seaſonably and faithfully to reſtore, 1. things committed to our truſt, *Exod.* 22.7,8. 2. things found, and 3. things unlawfully gotten, *Lev.* 6.2.

Q. *What is the duty of men in ſuretiſhip?*

A. 1. Good advice in undertaking ſuretiſhip: 2. that it be in matters not above our ability: 3. and for ſuch as are known and approved, *Prov.* 11.15. & 17.18.

Q. *What if we be compelled to recover our own?*

A. Moderation in recovering that which is our own muſt be uſed, *Phil.* 4.5.

Q. *That we may preſerve our Neighbours goods, and ſuffer every man to enjoy his own quietly and fairly, what muſt we do?*

A. We muſt chiefly learn in what ſtate ſoever we are, therewithal to be contented, by conſidering that what, 1. we have, is the portion that God allows us; 2. that it is more then we deſerve; 3. that what we have not, is but vanity and vexation of ſpirit; 4. and that we have *an eternal weight of glory reſerved for us in the heavens.*

Qu. *Seeing the Law of the Land is the fence of that propriety which this Command-*

ment provides for, what is the duty of Lawyers?

A. 1. Lawyers must take no cause into their hands which they see can have no good end with equity, *Isai.* 5. 20. *Psal.* 15. 2.

2. And they must follow those which they undertake to defend, with all honest 1. diligence, 2. faithfulness, 3. for love of equity, 4. and not of gain.

3. They must end Suits with all possible dispatch, and good expedition, *Exod.* 18. 13. *&c.*

Minister. Lord have mercy upon us, and incline our hearts to keep this Law.

Robert Harris Old Religion, *Perkins* Christian Equity, The whole duty of man.

SUN-

SUNDAY XXXVI.

The Sins against the ninth Commandment.

Qu. *What is the ninth Commandment?*

A. Thou shalt not bear false witness against thy Neighbour.

Q. *Having provided for truth in our dealings in the former Commandment, God provides here for truth in our discourse and speech: the former Commandments took care of our lives and livelyhoods, this of our name, which is better then life. What is the general sin in this commandment forbidden?*

A. All failing to procure, defend, and further our own and our Neighbours credit; all unjust defence, wrongful suspition, or accusation of our selves or others.

Q. *Who break this commandment?*

A. 1. All that equivocate and lye, *Exod.* 23.7. *Col.*3.9. *Zech.*8.16. *Rom.*3.7,8. *Job* 13.7,8. *Ephes.*4.16.

2. They that by an offensive and indiscreet conversation, and by bewraying their weakness, and debasing themselves, do loose their

their good name, 2 *Sam.* 12. 14. *Rom.* 2. 23,24.

3. They that accuse their Neighbours unjustly, and raise false tales, and they who report and scatter them, *Tit.* 2. 3. *Prov.* 9. 12. and stopping our ears against a just defence, *Act.* 7. 56,57.

4. They who are suspitious, raise jealousies, and are busie-bodies in other mens matter, 1 *Pet.* 4. 15. *Rom.* 1. 29.

5. They that openly slander, detract, scoff, or rail at their brother, *Psal.* 50 20. *Jam.* 4. 11. *Jer.* 38. 4. or uncharitably censure him, or backbite him, *Luk.* 11. 15. *Act.* 2. 13. *Mat.* 7. 1. *Rom.* 2. 1. 2 *Pet.* 2. 18. 1 *Sam.* 25. 3,10. *Psal.* 15. 3.

6. They who conceal a truth, or tell a lye to the prejudice of another, being required by justice and charity to give testimony to the truth, *Exod.* 23. 1. *Rom.* 13. 13. *Psal.* 58. 1,2. *Prov.* 24. 11. *Lev.* 5 1.

7. They who dissemble and flatter with a double tongue, *Prov.* 26. 18. & 5. 26.

8. Judges that give false sentences, Lawyers that plead in bad causes, and Registers that make false Acts, *Deut.* 19. 18 *Mich.* 7. 3. 2 *Tim.* 4 16. *Prov.* 24. 11,12. *Psal.* 119. 69. *Luk.* 19. 8. Knaves that suborn false witness, *Act.* 6. 13. and they that call *good evil*,

vil, and evil good; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked, Isai. 1. 3.

9. They that speak the truth unseasonably, maliciously to a wrong end, or perversly to a wrong meaning, or equivocally in a doubtful expression, to the prejudice of truth and justice, *Prov.* 29. 11. 1 *Sam.* 12. 19, 20. *Psal.* 52. 1, 2, 3, 4. & 55. 5. *Job.* 2. 19. *Gen.* 3. 5. & 26. 7, 9.

Q. *How shall we root out those sins we are usually inclined to against this Commandment?*

A. 1. By watching against evil surmizes, and ungrounded suspitions, upon some weak matter or evidence, *Mat.* 9. 3, 4. *Joh.* 7. 24. & 9. 16. *Rom.* 14. 3. 1 *Tim.* 6. 4. 2 *Sam.* 10. 3. 1 *Sam.* 22. 8. 10. & 24. 9. 2 *Sam.* 16. 4.

2. By taking care that we rejoyce not in the disgraces of another, and that we grieve not at anothers good esteem, *Isai.* 15. 3. *Job.* 10. 12. 1 *Sam.* 18. 7, 8. and so mortifie the false witness of the heart.

Minist. Lord have mercy upon us, and incline our hearts to keep this Law.

Downham against Lying, *Sanderson* on *Rom.* 14. 3. *Bolton*'s Directions for walking

king with God; *Reynolds*, *Preston*, *Dyke*, *Harris* against Covetousness.

SUNDAY XXXVII.

The Duties of the ninth Commandment.

Q. *What are the duties which are enjoyned in the ninth Commandment?*

A. By all means we are to seek our own, and our Neighbours good name, according to truth and a good conscience.

Q. *How ought we to speak?*

A. 1. We ought to speak truth, *Ephes.* 4.25. *Psal.* 15.2. without lying, slandering, detraction, vanity, or tale-bearing.

2. We ought to speak freely, neither indiscreetly nor cowardly, *Act.* 23.7. *Job.* 18. 36.

3. We ought to speak in the simplicity of our hearts, without guile, *Rom.* 12.9. 1 *Pet.* 2. 1. flattery, dissimulation or whispering, 2 *Cor* 12.20. *Act.* 12.22.

4. We ought to speak profitably, *Ephes.* 4.29.

5. We ought to speak sparingly, *Prov.* 10. 19. & 17.27.

6. We

6. We ought to ſpeak courteouſly and affably, *Gal* 2.4. *Epheſ* 5.4.

Q. *What are we commanded in reſpect to our ſelves?*

A. To know our ſelves, 2 *Cor.* 13.3. *Gal.* 5.26. to endeavour our own good name, *Prov.* 22.1.

Q. *How may we procure our own good name?*

A. 1. By honouring God carefully, *Heb.* 11.2,39.

2. By judging and ſpeaking well of others charitably, *Mat.* 7.2.

3. By walking unblameably, *Eccleſ.* 10. 18.

4. By defending our good name when need requireth modeſtly, yet unwillingly.

Q. *What are the duties enjoyned us in this Commandment in reſpect of others?*

A. 1. To deſire and rejoyce in their good name, *Rom.* 1.8. *Gal.* 1.23.

2. To be ſorry for, to cover, to hope the beſt, and judge charitably of their infirmities, *Ezek* 9.6. 1 *Pet.* 4.8. 1 *Cor.* 13. 5,6.

3. Not bewraying mens infirmities, but endeavouring to redreſs them, *Prov,* 11.12, 13. & 25.9,10.

Q. *How ought we to rebuke our Neighbours?*

A. 1. We

A. 1. We ought to rebuke them to their faces; *Mat.* 18. 16. *Gal.*2. 11. 2. When just occasion requireth: 3. Lovingly: 4. Meekly, *Gal.*6.3. *Prov.* 25. 12. 5. With remembrance of what is praise-worthy in them, *Rev.*2.2,3,4. 1 *Cor.*14.10.

Q. *You have shewed how we ought to behave our selves towards our Neighbours infirmities; How ought we to behave our selves in reference to what is good in our Neighbour?*

A. 1. We ought to commend him when he doth well, in his absence, rather then in his presence, 1 *Thes.*5.22.

2. We ought to defend his good name, whose unblameable carriage is known to us by testimony, hand-writing; yea, and by Oath, if need require, *Phil.*10 11, *&c.*

3. We ought to check all idle reports against our Neighbour, *Prov.* 15.3. & 25.23. & 26.20.

Q. *Who are they that keep this Commandment?*

A. 1. They that endeavour to preserve their own good name, and their Neighbors, *Prov.*10.12.

Q. *Who else?*

A. They who speak well or charitably of all, 1 *Cor.*13.5,7.

Q. *Who else keep this commandment?*

A. They

A. They that use few, courteous, profitable and affable words, 1 *Pet.* 3. 8. *Jam.* 1. 9.

Qu. *Who else?*

A. They that truly, freely and honestly give a testimony to truth; especially when they are called to it by lawful Authority.

Minister. *As God is a God of truth, so those who honour him, must labour to preserve truth among men, and hate the contrary, which is all falshood and lying.*

Lord have mercy upon us, and encline our hearts to keep this Law.

Reyners Government of the Tongue.

SUNDAY XXXVIII.

The last Commandment.

Q. *What is the tenth Commandment?*

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. *What*

Q. What is the intent or sum of this Commandment?

A. To prevent and suppress all inward propensions, inclinations, motions and desires, either of wrongful depriving any person *of*, or wrong him *in* any thing belonging to him; being well satisfied and contented with our present condition, though strait and mean, cheerfully depending on God for the enlargement of it in due time, either by some more special providence, or by his blessing on our lawful endeavours that way; *knowing how to be abased, and how to abound; how to be hungry, and how to be full; how to have nothing, yet possess all things.*

Or that we be truly contented with our outward condition, and heartily desire the good of our Neighbour in all things belonging to him, great and small.

Q. What are the sins forbidden in this Commandment?

A. 1. In general: all thoughts of mind, wishes and desires of heart, and delightful remembrance of evil against contentedness, *Job* 31.22.

2. In particular: 1. Original corruption, as it inclines us to wrong our Neighbours: 2. The harbouring and nourishing any actual, though secret, motion, wish, desire,

fire, or imagination of enjoying what is not our own, *Jer.* 4.14.

Q. *What is the duty enjoyned in this Commandment?*

A. That we diſpoſe of all our thoughts and affections ſo as to be contented with our Portions; wiſhing and delighting in our Neighbours welfare as well as our own.

Q. *How may we keep this Commandment?*

A. 1. We muſt keep our hearts above all keeping, full of holy thoughts and meditations concerning the things not ſeen, that are above.

2. We muſt pray to God to ſubdue our luſts, and to incline our hearts to his teſtimonies, and not to covetouſneſs.

3. We muſt avoid all the occaſions of evil.

Q. *You have given a good account of the Ten Commandments: By what Rules do you come to know the true meaning of the Commandments?*

A. We come to underſtand the inward meaning of the Commandments,

1. By conſidering the end of them.

2. By obſerving an Affirmative Precept in a Negative, and a Negative in an Affirmative.

3. By including under every Vertue and

Vice, the kinds of them; together with the means, occasions, appearances, and like practices; all dispositions, and their fruits.

4. By joyning the Accessary to the Principal, and understanding the Commandments of our selves, and others also.

5. By making the Duties of Relations mutual, and including therein the Duties of Equals.

6. By understanding the Duties we owe others, of our selves likewise, as far as it is possible.

7. By chusing the greatest of two Duties when they stand in competition.

8. By understanding Affirmative Precepts binding according to occasion, and Negative ones binding *always*.

9. By joyning the inward disposition with the external Duty.

10. By observing the same Sins and Duties in divers respects commanded or forbidden in divers Commandments.

VIII. Binding the Conscience to all the Commandments.

Q. *Are we now under the Law?*

A. Yes; we are under its *direction* as our *Rule*, though we are not under the *burthen* or *curse* of it as a *Covenant*.

Q. *Is any man able to keep this Law?*

A. None

A. None can keep it perfectly: for the beſt fail, *Jam.* 3. 2. 1 *Joh.* 2. 14. but Gods children keep it ſincerely, 1 *King.* 15. 5.

Q. *How many ways do good men offend?*

A. Often in the matter and manner of doing, and continually in the meaſure of duty, *Neh.* 13. 12.

Q. *Should we not omit doing good, ſeeing we cannot do it in that meaſure God requireth?*

A. No: but we ſhould, 1. with diligence and ſingleneſs of heart, ſtrive againſt corruption; 2. look for the aſſiſtance of Gods Spirit; and, 3. labour to grow in grace: the ſin is to be avoided, the duty is to be done.

Qu. *How may we grow better and better?*

A. 1. By diligent, exquiſite, and impartial ſearching of our hearts and ways. 2. By an impartial judging of our ſelves according to Gods holy Word. 3. A narrow, careful, and continual watching of our hearts and ways. 4. Redeeming of our time, and husbanding every moment thereof to our beſt advantage. 5. By ſtoring the heart with grace, and living by faith. 6. By taking to us the whole armour of God; and with care, uprightneſs and conſtancy, uſing the means of grace in every ſtate.

Q. What is the benefit of an holy, uniform, and constant obedience?

A. It assures us of Gods favour to us, his fatherly care over us, his Spirit to guide and comfort us, of growth in grace, and perseverance to the end.

Q. Who offend chiefly against this last Commandment?

A. 1. They who wantonly lust after their Neighbours Wives, covetously lust after their Neighbours goods, and ambitiously lust after their Neighbours names.

2. They who are over-covetous and greedy, over-careful and disquieted about worldly matters.

3. Thy who having sufficient, envy others, and desire more.

4. They who are idle, and labour not in an honest way to get their livelyhoods.

5. They who stifle not, but cherish the first motions of irregular lust.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

SUN-

The last part of the Catechism.

SUNDAY XXXIX.

Of Prayer, and the Preface to the Lords Prayer.

Q. My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. Our Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

Q. *Can you keep Gods commandments by your own strength?*

A. No, not without Gods special grace preventing, assisting and furthering us, 1 *Cor.*15.10. *Phil.*4.13.

Q. *How may you obtain that grace?*

A. By Prayer, *Jam.*1 5,6. Let Prayer ascend, that Grace may descend.

Q. *To whom?*

A. To God onely, *Psal.*65.12. & 12. 6. *Job.*6.23.

Q. *How?*

A. In faith, fervently, diligently, constantly and sincerely, in the Spirit.

Q. *What is true Prayer?*

A. It is to make our requests known out of humble and sanctified hearts to God, in the Name of *Jesus Christ* and his interest, with faith of being heard and accepted through him in whatsoever we shall thus ask in Prayer, according to the will of God, for our selves or others, 1 *Joh.*5.14.

Q. *How many parts are there in Prayer?*

A. Four:

1. Supplication against evil.
2. Prayer for good.
3. Intercession for others.
4. Thanksgiving for mercies, 1 *Tim.*2.1.

With an humble sense of our sins in publick and private.

Q. *What*

Q. *What need we pray for?*

A. For our life and livelyhood, both which depend on God.

Q. *What Prayer is heard and answered?*

A. A Prayer joyned, 1. with understanding, 1 Cor. 14. 15. 2. with a sense of our wants, *Mat.* 11. 28. 3. with fervency, 4. with reverence, 5. with hope to speed, 6. with love, *Jam.* 5. 17. *Eccl.* 5. 2. 1 *Tim.* 2. 8. *Mat.* 6. 14. *Mark* 11. 25.

Q. *May we use a form of Prayer, and how ought we to use it?*

A. We may use it, *Hos.* 14. 2. *Mat.* 6. *Luk.* 11. and when we use it, we must be careful to raise inward motions and desires towards God, answerable to the good words we read.

Q. *Is there any Rule or form of Prayer prescribed?*

A. Yes, the Lords Prayer; *when you pray, say, Our Father which art in heaven,* &c. Luk. 11.

Q. What desirest thou of God in this Prayer?

A. 1. (In the Preface.) I desire my Lord God our heavenly Father, who is the giver of all goodness, 2. (in the two first Petitions) to send his grace unto me, and to all people, that we may worship

him, serve him, and obey him as we ought to do. 3. (in the fourth Petition) And I pray unto God that he will send us all things that be needful, both for our souls and bodies. 4. (in the fifth) That he will be merciful unto us; and forgive us our sins. 5. (in the sixth) That it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. 6. And this (in the conclusion) I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen, so be it.

Q. *Here is the sum of the Gospel:* 1. *Honour exhibited, when we call him* Father. 2. *Faith, in the invocation of* his Name. 3. *A tender of our obedience to* his Will. 4. *A Commemoration of our hope in* his Kingdom. 5. *A petition of life, in* Bread. 6. *A confession of sin, in begging remission.* 7. *Our care to avoid temptations, in our request for defence and tutelage. Here is the sum of the Law:* 1. *God is our* Father; *therefore* no other gods. 2. *God is in* heaven; *therefore no* graven images. 3. Hallowed be his Name; *therefore* take it not in vain. 4. His will be done; *therefore not* our own,

especi-

especially on his day, *Isai.* 57. 13. 5. Give us our daily bread; *therefore not take it, by killing or stealing.* 6. Lead us not into temptation; *therefore not tempt our selves by unclean or covetous thoughts.* 7. Forgive us our trespasses; *therefore we have transgressed the Law, and our whole life ought to be a life of repentance.* *How many parts are there in the Lords Prayer?*

A. Three;

1. A Preface.
2. Six Petitions.
3. A Conclusion.

Q. *What is the Preface?*

A. Our Father *which* art in heaven.

Q. *What are we to consider from this, that we are taught to call God* Father?

A. That we may be encouraged to draw near to him with the hearts of *children*, whilst he hath the bowels of a *Father*. We say God is our Father, not onely by Nature, but by Grace and Adoption, whom we may trust in, relie upon, and whom we ought to love, honour and imitate.

Q. *What do you consider when you say* Our *Father?*

A. We consider our relation to him as children, to one another as brethren, 1 *Pet.* 2. 17. 1 *Tim.* 2. 2.

Q. *What*

Q. *What do you mean when you say,* which art in heaven?

A. We mean not that God is not every where, *Psal.* 139.8. 1 *King.* 8.27. but that we pray to him in heaven, where he manifests his glory, and whence he bestoweth the gifts we pray for, *Jam.* 1.7.

Q. *What do you learn from those words?*

A. 1. Reverence, seeing he is *in heaven*, and we *on earth*, *Eccles.* 5.1.

2. Faith and trust not in any on earth, but in our Father *which is in heaven.*

3. An heavenly frame of heart lift up to the Lord, and set on things in heaven.

Minister. So then in these words you say thus much: Our Father, *merciful and gracious, thou gavest us a being from nothing, according to thine own image; and hast tenderly preserved us, feeding, conducting, and strengthning us all our days; and who hast adopted us by a new birth to become partakers of the inheritance of Jesus: Thou hast given us the portion and food of children, O make us to do the duty of children, that we may never loose our title to so glorious an Inheritance. Let thy excellent Name and Title by which thou hast vouchsafed to relate to us, be our glory and confidence, our Ornament and*

strength,

strength, our endearment to obedience, the principle of an holy fear to thee our Father, and of love to thee and our brethren, partakers of the same hope and inheritance for ever. Let thy Spirit witness to our spirits that we are thy children, and enable us to cry Abba, Father. **Which art in heaven:** *Heaven is thy throne, the earth is thy footstool: from thy throne thou beholdest all the dwellers upon earth, and nothing is hid from thy sight. Thy power is over all things in heaven, where thou sittest in thine own essential happiness and tranquillity, immoveable and eternal: that is our Country, and thither thy servants are willing to go: there is our Father, there is our Inheritance, there our hearts are, and there is our treasure laid up till the day of recompence.* And thus you say, **Our Father which art in Heaven.**

SUN-

SUNDAY XL.

Hallowed be thy Name.

Q. *YOu have heard how we call God our Father which is in heaven; What do we desire of him in this Prayer?*

A. We desire three things that concern himself, *viz. Honour*, *Power* and *Obedience*: three things that concern us, *Sustenance*, *Pardon* and *Deliverance*.

Q. *What is the first thing that concerns God himself, which we sin against?*

A. His Honour, in this that we say, Hallowed be thy Name.

Q. *What do you desire in this Petition?*

A. That Gods infinite Excellency may be magnified by us on earth, in heart, word, and deed, *Psal.* 40. 16. & 115. 1.

Q. *How do you sanctifie or hallow Gods Name in your hearts?*

A. When in our very souls we honour and acknowledge him as God, by trusting in him, by fearing and loving him, by our humble submission to him, by our hope in him,

him, by our desire of enjoying him, *Isai.* 8. 1, 31. 1 *Pet.* 2. 15. *Rom.* 4 20. *Phil.* 1. 20, 21, 22.

Q. *How do we hallow or sanctifie Gods Name with our mouths?*

A. When we speak good of his Name, *Psal.* 34 3. *Deut.* 32. 3. *Psal.* 105. 1. When we call upon him, adore him, and praise him.

Q. *How do we hallow or sanctifie Gods Name in deed?*

A. 1. By living as before him, *Mat.* 5. 16. *Joh.* 15. 8. 1 *Pet.* 2. 32.

2. By patiently submitting our selves to his will, *Josh.* 7. 17.

3. By professing his truth, *Joh.* 21. 17.

And, 4. By living so as to *glorifie our Father which is in heaven.*

Q. *How many things are understood here by the* Name *of God?*

A. God himself, *Psal.* 115. 1. 2. His Attributes, *Exod.* 34. 56. 3. His Works, *Psal.* 119. 1. 4. His Ordinances, 1 *Tim.* 6. 1. 5. His Judgements, *Isai.* 30. 27. 6. His Mercies, *Isai.* 48. 9, 10, 11. 7. Or any thing whereby he makes himself known, *Exod.* 20. 7.

Minister. 1. So then you desire that there may be a reverence and fear by his grace wrought

wrought in us of his Majesty, his Attributes, his works of Grace, his Word, his Name, his Day, and whatsoever else belongs to him.

2. That by our holy and devout lives we may magnifie his Name throughout the World, that he may not be sanctified *by us* onely, but *in us*.

3. That Prophaneness, Idolatry, Irreverence and Indevotion may be turned out of the world, and true Piety may be set up, and flourish among men.

Q. *Let us hear your meaning in this Petition?*

A. **Hallowed be thy Name:** *Let thy Name, O Lord, be as glorious in the world, as it is in its self. Thou art worthy to receieve honour, and glory, and praise, for ever and ever. O let me glorifie thee on earth, as I hope to be glorified by thee in heaven.*

Q. *What is the second Petition mentioned in the Lords Prayer?*

A. **Thy Kingdome come.**

Q. *What do you desire of God in this Petition?*

A. That God would rule in our hearts by Faith, rule in the world by his Power, and bring us to his Kingdome of Glory when

when this world is at an end.

Q. *How many Kingdomes hath God?*

A. 1. A Kingdome of Grace; 2. A Kingdome of Power; And, 3. A Kingdome of Glory.

Q. *What do you desire in order to the Kingdome of Grace?*

A. I desire that the Spirit of God may rule my heart, possessing my understanding with true Faith, my will with love, my affections with mortification, and my whole self with obedience.

Q. *What means must you use that the Spirit may rule in your hearts?*

A. 1. We are to hear his Word: 2. To attend his Ordinances: 3. To partake of his Sacraments: 4. To submit to his Ministers, Pastours and Teachers: 5. To obey his Law and Discipline; and to pray that the Gospel may run and be glorified throughout the world, *Rom.* 7. 6. *Gal.* 5. 16. *Heb.* 13. 17. *Col.* 3. 5.

Q. *What are you to desire in respect of these means?*

A. 1. That Gods Word may be continued, *Gal.* 2. 5. 2. That the Ordinances of God may be purely administred, 1 *Cor.* 11. 23, 24. & 5. 3, 4, 5. *Heb.* 3. 1, 3, &c. 3. That Ministers and Magistrates may,

1. be

1. be preserved, *Deut.*33.11. 2 *Thes.*3.1,2. 2. prospered, *Psal.*122 6,7,8. and, 3. increased, *Isai.* 49. 23. and that Schools of Piety may be erected and maintained, 2*Kin.* 6.1,2.

Q. *What is the Kingdome of power?*

A. His Will and Providence, by which all things are guided, *Psal.*197.1.

Q. *What are you to pray for in order to this Kingdome?*

A. 1. That all Creatures may submit to his will, *Phil.*2.10,11. & 1.8,9.

2. That all enemies may be subdued under him, *Ephes.*1.21,22.

Q. *What enemies do you mean?*

A. That Satan may be destroyed, Sin may be weakened, the Prophane and the Erroneous may be either converted or rooted out.

Q. *How doth Satan govern his Kingdome?*

A. 1. By Ignorance, 2. by Errour, 3. by Impiety, 4. by Disobedience, *Ephes.* 4. 18.

Q. *What is the Kingdome of Glory?*

A. A blessed state, wherein all that prepare their hearts to receive grace, shall be received into the glory prepared for them, *Isai.*60.3. *Job.*17.20. *Rom.*8.18.

Q. *What*

Q. *What do you desire in order to the Kingdome of Glory?*

A. I desire, 1. That Grace may be perfected in us, that we may be fit to be received into Glory. 2. That the number of the Elect being accomplished, the end of all things may come, and we may obtain full salvation and redemption, and enjoy the glory prepared for us.

Minister. So you pray to God in these words, *That all things, especially your heart and life, may be be subject to him; and to that end, that his grace in you may be dayly increased, and your sin weakened, until grace may be swallowed in glory.* Let me hear your meaning in this Petition.

A. **Thy Kingdome come!** *Thou rulest in all the earth, do thou rule in our hearts also. Let thy Kingdome be set gloriously over us: Let thy Kingdome be set graciously in us. Subdue our sin, that it may never reign in our mortal bodies. Advance thy grace in us more and more: And when thy Kingdome of grace hath been raised to the utmost it was designed, grant that thy Kingdome of glory may speedily succeed; and we thy servants may be admitted to the peace and purity, the holiness and glory of that state where thou reignest alone, and art all in all.*

SUNDAY XLI.

Thy will be done.

Qu. *What is the third Petition?*

A. Thy will be done in earth as it is in heaven.

Q. *What do you desire in this Petition?*

A. That whatsoever God willeth in his word or works, may be obeyed, *Exod.* 19.8. *Rom.* 12.2. *Psal.* 27.8.

Qu. *Why must we pray that Gods will be done?*

A. Because by Nature we do our will, and not the will of God, *Ephes.* 2.3. *Joh.* 8. 44.

Q. *What is the will of God?*

A. The Word of God revealed in the Old and New Testaments, together with his Works, is the will of God.

Q. *What do you desire of God that you may do his will?*

A. 1. That I may know his will, and *prove what is the good and acceptable will of God,* Rom. 12.2. Col. 1.9,10.

2. That

2. That we deny our own wills, *Rom.* 7. 24. & 13 14.

3. That we have an eye upon Gods will in all we do, *Ephes* 6. 6.

Minister. *This is the will of God, even your sanctification.*

Q. *What do you desire when you say,* As it is in heaven?

A. We desire that we may do or suffer Gods will as the Angels and Saints in Heaven.

Q. *How is that?*

A. 1. faithfully, 2. cheerfully, *Psal.* 119. 16,32,47. 3. readily, *Luk.* 19. 5. 4. sincerely, *Deut.* 5. 28. 5. constantly, *Isai.* 6. 2. *Psal.* 119. 126. 6. universally, *Luk.* 1. 46. the whole will of God: 7. unanimously and peaceably, *Rom* 12. 18. *Heb.* 12. 14. *Act.* 2. 1.

Q. *What inward disposition do you desire that you may do Gods will?*

A. 1. An inward desire, 2. care, 3. delight, *Psal.* 119. 36, 143, 145. 4. endeavor, 5. ability to obey it, *Psal.* 119. 112, 167, 168. *Phil* 4. 13.

Q. *Are we able in this life perfectly to obey the will of God as the Angels do?*

A. No: but we, 1. desire, 2. strive after, 3. hope for perfection, *Luk.* 13. 24.

Phil. 1. 6. and now obey in sincerity, in truth, and as in the sight of God.

Q. *Are we onely to DO the will of God?*

A. We are to SUFFER his will, and say, *It is the Lord, let him do whatever he pleaseth.*

Q. *Let us hear your meaning in this Petition?*

A. **Thy will be done in earth as it is in heaven:** *Thy will (O God) is the measure of holiness and duty; let us obey it. Thy Providence is the great Disposer of all things, in order to thy glory, and the good of thy servants; O that we may submit to it. Let us assure our selves, that* whatsoever thou saist is true, and whatsoever thou dost is good. *O that we may be patient under the evils that thou dost inflict, that we may love the good which thou commandest, that we may hate the evil that thou forbiddest, and that we may be pleased with all the accidents thou sendest; that as the Angels in heaven, so we in earth may obey thy will readily, cheerfully, zealously. Grant, O God, that as they* there, *so all the world* here, *may serve thee with peace and concord, purity and love unfeigned, with one heart and one voice glorifying thee our heavenly Father. Grant that we may quit all our own affections, and suspect our reasonings, and go*

out of our selves, and all our own confidence; that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and over-ruling all things in us and about us, we may be servants of thy Divine Will for ever.

SUNDAY XLII.

Give us this day our daily bread.

Qu. *WHat do you desire for your self in the Lords Prayer?*

A. We desire, first, Sustenance, in these words, Give us this day our dayly bread.

Q. *How graciously doth our Saviour condescend to our weak dispositions, and in duties, that we ask first for the necessities of that part we love best, desire necessary things for our bodies,* viz. *Bread to eat,* &c. *before that which more neerly concerns us,* viz. *Remission of sin!* &c. *and he that is so willing that we should ask for the least, will not deny that which is most necessary for us,* Act. 14. 15, 16, 17. *What do you desire of God in this Petition?*

A. That he would bestow on us all things

necessary for this life, maintenance, sober and Christian delight, as health, wealth, food, rayment, Physick, sleep, peace, and whatsoever we shall need all our days.

Q. *What do you mean when you say,* Give?

A. O Father, give, bestow, continue thy blessings, which are not my merits, but thy gifts, given of God to our prayers and honest endeavours, *Hos.*2,8,9. *Psal.* 104. 17. *Gen.*28.20.

Q. *Why do you say,* Give Us?

A. Not to me alone, but to all thy servants: I ask not for my self; I will not keep it to my self.

Q. *Why do you pray for* Bread *onely?*

A. *Give me neither poverty nor riches, but feed me with food convenient for me,* Prov. 30. 8,9.

Q. *Why do you say,* Our Bread?

A. I pray onely for mine own, and not for anothers bread out of his mouth, *Prov.* 10.17.

Q. *What do you mean by* Daily bread?

A. I mean by *daily bread,* 1. what may supply my present necessity, 2. or what may be agreeable to my present condition, *Prov.* 15.16. *Deut.*17.16.

Q. *Why do you pray onely for* this day?

A. Because my care ought not to reach

too

too far; and if I have wherewithal to supply my present need, I should be therewithal contented, 1 *Tim.* 6. 8. *Mich.* 6. 31, 32. *Psal.* 37. 3, 25.

Q. *Seeing we pray but for a day, may we not provide for the time to come?*

A. Yes, in a lawful manner, and when God gives opportunity, *Ephes.* 4. 28. *Gen.* 41. 34, 35. & 50. 20. 2 *Cor.* 13. 14. *Act.* 1. 28. waiting upon Gods Providence, 1 *Pet.* 5. 7. *Psal.* 55. 20. when we have means, *Prov.* 3. 5, 6. and when we want them, *Isai.* 28. 16.

Q. *What cares for the things of this life are unlawful?*

A. 1. All distrustful, 2. distracting, 3. unprofitable, 4. and needless cares, *Mat.* 6. 25. *&c.*

Q. *What desire you under the name of* our bread?

A. 1. Contentedness, *Heb.* 13. 5. 1 *Tim.* 6. 6.

2. Resting on Gods Providence, *Prov.* 16. 3.

3. Honesty, *Job* 29. 24.

4. Faithfulness and painfulness in our callings, 2 *Thes.* 3. 12.

5. Joy and thankfulness under Gods mercy, *Deut.* 28. 47. & 8. 10.

6. Gods blessing sanctifying what we enjoy, 1 *Tim.* 4.4.

Q. *What do you pray against in these words?*

A. We pray against, 1. Covetousness, *Psal.* 119. 36. 2. Distracting cares, *Mat.* 6.34. 3. Distrust, *Psal.* 78.22. 4. Discontent with our estate, 1 *Tim.* 6.10. 5. Idleness and carelessness, fraud, oppression, and dishonesty, and whatsoever is unlawful in our pursuit of outward prosperity.

Q. *When is bread said to be ours?*

A. Bread may be said to be ours, when it is gotten by just and lawful means, *Ephes.* 4.28. 2. In a good and honest calling, *Gen.* 3.19.

Minister. Then you pray in these words, 1. That God out of his fatherly care would distribute to us day by day that which shall be sufficient for the necessities of Christian delights, of our lives, *Prov.* 30. 8, 9. *Psal.* 37.5.

2. That God would give us grace to use Prayer and honest Labour to attain this in the use of such means as he hath appointed.

3. That he bless it to us when it is bestowed upon us; *For man liveth not by bread,* &c. *Mat.* 4.4.

Q. I

Q. *I pray let us hear your devotion in this Petition.*

A. Give us this day our daily bread: *Thou, O God, which takeſt care for our ſouls, provide for our bodies that thou haſt made and ſanctified, and deſigned to be glorious.* Give us neither poverty nor riches, but food convenient for us, *and proviſion ſuitable to that ſtate whereunto thou haſt called us, as may enable us with comfort to do our duty, having our needs* relieved, *and our infirmities* ſupported.

SUNDAY XLIII.

Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. *What is the ſecond thing we deſire for our ſelves?*

A. A pardon and forgiveneſs of ſin: (without which, ſuſtenance would not be granted; or if granted, would not be a bleſſing, *Pſal.* 78. 30, 31.) Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. In

Q. *Indeed while we are in our sin, we may ask bread, and have it not, or have it in anger,* Jam. 4.2,3. Hos. 13. 11. *But what do you ask of God in this Petition?*

A. We ask that our God in his free mercy in Jesus Christ, would fully pardon all our sins, as we do pardon the wrongs and injuries we have received from others, *Isai.* 43.25. *Psal.* 51.2. *Luk.* 11.4.

Q. *What is it to forgive sin?*

A. 1. To cover it, 2. to put it out of sight, 3. not to impute it, 4. or not to call to a reckoning for it, *Psal.* 32.1,2.

Q. *Why are sins called trespasses or debts?*

A. Because as we by nature owe our God a debt of obedience, so as sinners we owe him a debt of punishment, *Gal.* 5.3. *Mat.* 18.14.

Q. *What do you ask of God particularly in this Petition?*

A. We ask five things.

Q. *What is the first thing you ask?*

A. Grace, feelingly to *know*, and freely to *confess* the great debt of our sins, and our utter inability to satisfie for them, *Psal.* 51. 3. & 130.3. & 43.2.

Q. *What is the second thing you ask in these words?*

A. Faith to lay hold on the meritorious

suffering

suffering and obedience of our Lord Jesus Christ, for our pardon and forgiveness.

Q. *What is the third thing?*

A. We pray for the testimony of Gods Spirit, sealing to us the pardon of the several sins and debts of every day and moment of our life.

Q. *What is the fourth?*

A. That the whole debt may be accepted at the hands of Christ our Surety, and we fully discharged and acquitted, *Phil.* 3. 8, 9. So that nothing may remain on our account but the righteousness of Christ, whereby the favour and Kingdome of God is purchased for us.

Q. *What is the last thing you desire in these words?*

A. We desire that we may not be destitute of an argument to plead for mercy with God; and to assure our selves of success, we desire of God a portion of that mercy which is so abundant in him, that we may be tenderly affected one towards another, *forgiving one another, even as God for Christs sake forgiveth us.*

Q. *Why do you say,* As we forgive them that trespass against us?

A. Not that our forgiving others doth merit that God should forgive us, *Matth.* 18. 32, 33.

32,33. *Col.* 3. 13. but it is a qualification necessary to have God forgive us, *Mat.* 6. 15. & 18. 32. and our forgiving others, is a signe whereby we may be assured that our God hath forgiven us. *Mat.* 6 14, 15. 18 & 5. 22, 24. & 7. 11.

Q. *Are we ever to forgive the trespasses that are done against us?*

A. The wrong that is done unto us, we ought to forgive; and the sin that is done against God, we ought to pray to him to forgive; but the damage we are not always to forgive. 2 *Chron.* 19. 6. 1 *Tim.* 5. 8. *Ephes.* 2, 9. *Act.* 16. 37.

Q. *What must we acknowledge concerning God and our selves in this Petition?*

A. We must acknowledge, 1. our selves miserable sinners, *Psal.* 40. 12. & 25. 11. *Ezek.* 9. 6. 2. That we have no power to satisfie for sin, *Psal.* 49 7, 8. *Act.* 2. 37 38. *Ezek.* 16. 4, 5. 3. That our God is patient, bearing with us so long, *Lam.* 3. 22. *Psal.* 103, 8. 4. And merciful, not giving leave onely, *Dan.* 9. 18, 19. 2 *Chron.* 7. 14. but commanding us also to pray for pardon, *Hos.* 14. 1, 2.

Q. *Must we pray for pardon every day?*

A. We sin every day, *Eccles.* 7. 21. and therefore every day we ought to pray for par-

pardon, *Pſal.* 55. 17. and our faith is weak, and we muſt pray dayly for greater aſſurance of ſalvation, *Luk.* 17. 52.

Q. *Let me hear a Prayer of what you deſire in this Petition?*

A. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: *O look upon us in much mercy, for we have provoked thee in much ſin. O pardon the adherent Imperfections of our life, the weakneſs of our duty, the careleſſneſs of our ſpirit. O turn thine eyes from our iniquities, and look upon the pureſt Innocence of Jeſus Chriſt: in him have mercy upon us according to thy great goodneſs, and according to the multitude of thy compaſſions be gracious unto us: and be pleaſed to give us great charity, that we may forgive all that trouble or injure us, that by this charity we may be diſcerned to be thy ſons and ſervants, and the Diſciples of the holy Jeſus.*

SUNDAY XLIV.

And lead us not into temptation, but deliver us from evil.

Q. *What are the words of the sixth and last Petition?*

A. And lead us not into temptation, but deliver us from evil.

Q. *Having prayed for pardon of sins past, we are to pray that we be not led to any sin for the time to come: but what is temptation?*

A. A temptation is any tryal whereby the heart is incited to sin by Satan, the world, the flesh, 1 *Thes.* 3. 5. *Jam.* 1. 14 *Mat* 26. 41.

Q. *Who are said to tempt us in the Scripture?*

A. God, Satan, the World, and the Flesh.

Q. *How doth God lead us to temptation?*

A. 1. By withdrawing his grace from us, and leaving us to our selves, *Hos.* 5. 15. 2 *Chron.* 32. 31. *Rom.* 1. 26, 28.

2. By trying us with prosperity or adversity, *Deut.* 8. 16. 3. Let-

3. Letting loose Satan to trouble or seduce us, 2 *Cor.* 1. 7. 1 *King.* 12. 22.

4. By suffering us to fall upon occasions of sin, and deferring to help us.

Q. *Is not God the author of sin?*

A. God forbid: we commit sin, he onely in wrath and anger suffers it.

Q. *How doth Satan tempt?*

A. 1. By inward suggestions, *Joh.* 13. 2. 2. by outward objects, *Mat.* 4. 3, 4, 8.

Q. *How doth the world tempt?*

A. The world tempts, 1. by bad examples, *Jer.* 44. 17. or 2. by wicked perswasions, allurings or enticements, *Act.* 21. 12. *Mat.* 16. 22.

Q. *How doth the flesh tempt?*

A. 1. By ill motions, whereby we are drawn aside of our own lusts, *Jam* 1. 14. 2. by inward delight, 3. by a willing consent, 4. by an allowed practice.

Q. *How many sorts of temptations be there?*

A. Two sorts:

1. One of tryal, to prove us in faith, love, &c. as God doth, *Job* 23. 10. and we count it all joy when we fall into such temptations, *Jam.* 1. 2.

2. Another of seduction by Satan, to deceive, destroy, and undo us; and against this

this we pray, *Lead us not, &c.*

Q. *What is it to be led into temptation?*

A. To be led into it, is to be overcome, so as that sin prevails, *&c. Mat.* 26. 41. 1 *Cor.* 21. 1.

Q. *How is God said to lead into temptation?*

A. God leads a man into temptation, 1. when in any tryal he doth forsake a man: 2. When he doth withdraw his grace from him. 3. When he doth suffer him to fall, 2 *Chron.* 32. 31. 4. When he hardens his heart, *Exod.* 7. 3. 5. and gives him wholly up into Satans power, and the full sway of his own corrupt heart, *Rom.* 1. 24, 25, 26. When we are so entangled with sin, that we cannot finde our way out.

Q. *What is it to be DELIVERED from evil?*

A. To deliver, is, 1. to support us under, 2. or protect us from, 3. or to rescue us from evil.

Q. *What do you mean by* the evil?

A. I mean,

1. The *Evil One*, Satan, the author of all evil, *Ephes.* 6. 16.

2. The evil of sin.

3. The evil after sin, Death.

4. The

4. The evil of my own heart, and of the world, that leads to sin and death, *Rom.* 7. 19,21,23. *Gal.*5.24. 1 *Joh.*2.16.

Q. *What is it then that you desire of God in this Petition?*

A. We desire that sin may not onely be pardoned, but destroyed; and that we may be freed from all tryals and temptations to sin, so far as it stands with Gods pleasure; and always from the evil thereof, that we faint not under them, *Mat.*26 39. *Rom.*8. 28. 1 *Cor.* 10. 13. and undergo the evil of sin and death.

Q. *How many things do you desire in this Prayer?*

A. We desire,

1. That seeing we cannot be tempted but by the will of God, and we cannot resist but by his power, he would never leave us nor forsake us.

2. That he would tie up Satan, that he may not have his will over us, and teach us to walk wisely and circumspectly, 2 *Cor.*2.8, 11. that he would preserve us from the evil that is in the world, *Joh.* 17.15. and about the power of our corruption that is within us.

3. We desire that he would never take away his holy Spirit so, as that we be left in

the hand of our own counsels, and delivered to our own lusts, so as that we cannot escape.

4. We desire that in temptations (if he see good to prove us) he would always stand by us with his grace to keep us from falling, and to give us an holy use of our tryals.

5. We desire that if at any time our God should leave us to our weakness, he would graciously raise us up again, with increase of spiritual strength and courage, *Psal.* 51. 12.

6. We desire that he would mortifie our lusts and corruptions, and support us by his grace against them.

7. We desire that the Lord would stir us up to watch and pray, lest we enter into temptation.

8. We desire that our God would put an end to all tryals, and to these days of tryals; and that he would give us, 1. hope, 2. patience, 3. comfort, *Col.* 1. 11. 2 *Thes.* 2. 17. and a good issue out of all tryals, that we may neither presume nor despair, *Prov.* 30. 9.

9. We desire that our God would increase and perfect the work of his grace in us, enabling us to every good work; and in stead of temptations to evil, he would be

be pleased to afford us all helps to well-doing.

Q. *Let me hear you pray over this Petition in other words.*

A. **Lead us not into temptation!** *Pity thy poor servants in the midst of their temptations, and give us spiritual strength, holy resolutions, a watchful spirit, the whole armor of God, thy protection, the guard of Angels, and the conduct of thy holy Spirit, to be our security in the day of danger. Give us thy grace to flee from all occasions of sin, that we may never tempt our selves, nor delight to be tempted; thy Providence so ordering the accidents of our lives, that we may be delivered from the evil of sin and death.*

SUNDAY XLV.

For thine is the Kingdome, &c.

Q. *What is the last part of the Lords Prayer?*

A. The Conclusion and Doxology, in these words, **For thine is the Kingdome, the Power, and the Glory, for ever and ever. Amen.**

Q. *What do you mean when you say*, For thine is the Kingdome? &c.

A. We mean that we call upon him in our necessities, and pray,

1. Because his is the Kingdome and Soveraignty over all things, and over us, to whom he is a gracious Lord.

2. His is the Power to do above what we can ask or think.

3. Because his is the Glory that ariseth by our praying to him, and by his answering our Prayers.

Q. *What do you mean by* Amen?

A. Be it so. The word *Amen*, being a witness of our faith, and desire of the things prayed for, *Jer.* 11.5. of our desire that things should be so, and of our confidence that it shall be so, 1 *Cor.* 14.16. *Deut.* 27.15. according to Gods will.

Minister. So that our Saviour teacheth us to put an *Amen* to our Prayers, that we may be admonished to desire and believe. Let us hear this part of the Lords Prayer in other words.

A. *These things which we have asked, good Lord, give and grant; so shall we thy servants advance thy Kingdome, acknowledge thy Power, and the Glory of thy mercy, from generation to generation, for ever.* Amen.

Qu. *What*

Q. *What comfort have you in this, that the Kingdom, the Power and the Glory is Gods for ever and ever?*

A. We have this comfort, that he who was able for his own glory to answer the Prayers of the Saints in all Ages, *is the same as yesterday, so to day, and for ever*, Heb.4. 16. & 13 8. Jam.5.7.

Q. *What ought we to do after we have prayed?*

A. We ought to observe how we speed, and what answer we receive, *Psal.* 3.4. & 85.8.

Q. *What Rules are we to observe touching the success of our Prayer?*

A. 1. God may answer our Prayers, and we not know it, *Isai.*64.24. 2 *Sam.*17.13. *Psal.*51.1,2.

2. For God doth not always give the particular things we ask for, but what he knows best for us, *Rom.* 1. 10. 2 *Cor.*12.7, 8,9. *Heb.*5.7.

3. We must wait on Gods time, *Isai.*28. 16.

Qu. *When do we speed well in prayer?*

A. 1. We speed well when God giveth us the same thing we crave, being good, *Lam.*3.17. *Gen.*30.17. *Psal.*21.2,4.

2. Or when God giveth us something as

fit, or more fit for us, *Gen.*17.18,19. *Heb.* 5.7. or when God giveth us more patience and strength to wait, 2 *Cor.*12.7,8,9. *Psal.* 40.1.

Q. *How must we do if God answer us not?*

A. 1. We must examine our selves how we pray.

2. We must continue fervent in prayer.

3. We must wait upon the Lord with patience until we speed, *Jam.*4 3. *Luk.*18. 1,11. *Hab.*1.3. *Psal.*5.3.

Q. *How do we pray amiss?*

A. We pray amiss,

1. When we pray ignorantly, rashly, coldly, distrustfully, and sloathfully.

2. When we pray for what is not good, or not good for us.

3. When we pray for things which we would consume upon our lusts.

Q. *Why doth God for a time deny us what we ask?*

A. 1. That we may be humbled for our wants, *Lam.*2.4.

2. That we may exercise our faith and patience in waiting, *Mat.*15.23,24.

3. To try our obedience for conscience sake, *Psal.*44.17,18.

4. To make us depend upon him, and thankful to him; and that he may do us good

good in the latter end, *Judg.* 20 26.

Q. *What ſhall we do to pray with ſucceſs?*

A. VVe muſt depart from all iniquity, and lift up pure hands unto God, *Pſal.* 66, 18. & 78. 34, 35, 36. 2 *Tim.* 2. 19. *Prov.* 15. 8. *Job.* 9. 31. *Iſai.* 58. 7, 8, 9. *Ezek.* 17, 17.

Q. *What kinds of prayer are there?*

A. 1. Publick Prayer in the Church, *decently and in order*, 1 Cor. 14. 40.

2. Private Prayer, fervently and ſincerely.

Q. *How often muſt we pray?*

A. *Continually*, in the frame of our ſpirit, 1 *Theſ.* 5. 17. For the whole courſe of a Chriſtian is a perpetual communion and intercourſe with God; either *ſuing* for mercy, or *waiting* for an anſwer to be received, or rendring thanks for an anſwer already received, *Pſal.* 5. 3. *Luk.* 2. 47. but eſpecially when we enter into any buſineſs, or receive any bleſſing.

Q. *What ought to be our outward carriage in prayer?*

A. Such as may beſt expreſs and encreaſe the reverence, humility, fervency and affiance, that ought to be in our hearts; as the bowing of our knees, lifting up our hands and eyes to heaven, *&c.*

Q. *May we use a form of prayer?*

A. Our Lord, who hath given us this form, saying, *When ye pray, say*, hath admitted of all languages, words and forms agreeable to this pattern, whether read, rehearsed by heart, or presently *conceived*, so be it we pray both with spirit and affection, and with understanding also.

Minister. Thus we have done with the third part of the Catechism; wherein we were taught what to pray for, according to that absolute form of Prayer which the Lord hath taught us: of which the Ancients said, *It was a familiar, grateful and friendly Prayer, to entreat God by that petition be framed, the prayer that Christ taught ascending to his ears. Let the Father acknowledge the words of his own Son, when we pray: Let him who dwelleth in the heart, be in the voice; and since we have him an Advocate with the Father for our sins, when we poor sinners ask pardon for our offences, let us produce and send up the words of our Advocate,* &c.

Almighty, &c.

SUN-

SUNDAY XLVI.

Of the Sacraments.

Q. *WE believe that our Saviour did redeem the world, in the Creed; we see how he doth apply, seal, and present that redemption to us by his Sacraments. In the one we* hear, *in the other we* feel, taste, and see how gracious the Lord is.

How many Sacraments hath Christ ordained in his Church?

A. **Two onely, as generally necessary to salvation.**

Q. *Which are those two?*

A. Baptism and the Lords Supper, answerable to the Circumcision and the Passover under the Law. 1. By Baptism we are admitted into the Church. 2. By the Lords Supper we are nourished, preserved, and grown up in Christ after we are born again.

Q. *What do you mean when you say, that these two Sacraments are* generally necessary to salvation?

A. We

A. We mean that all ought to receive these Sacraments that will attain Salvation.

Minister. This is not so to be understood, as if God could not save without them; but that they are the means instrumental, and ordinary seals by which God hath promised to assure and convey Christs merits unto us, and commandeth us this way to receive them: so that wilfully to neglect them, or to want them when they may be had, is to neglect Gods Ordinance, and to disobey Gods command.

Q. *What are the uses of Sacraments?*

A. They are useful,

1. To separate Gods houshold from strangers, *Gen.* 17.10.

2. They are Bonds of Obedience, Obligations of mutual Charity, Provocations to Piety, Preservatives against sin, and Memorials of the benefit of Christ, *Gal.* 3.1. *Luk.* 22.19.

3. They are visible marks by which God gives notice of his approach; and purposeth to impart the saving grace of Christ to all that are capable thereof.

4. They are conditional means, which God requires to be observed of them unto whom he imparts grace: which grace a worthy Receiver partakes of, by his assistance

ſtance going along with the Sacrament.

Q. What do you mean by this word Sacrament?

A. We mean an outward viſible ſigne, of an inward and ſpiritual grace, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. *What is contained in a Sacrament?*

A. There are two things contained in a Sacrament, The outward ſigne, which is preſented to our eye or ſenſe; and, The inward grace ſealed unto the ſoul.

Q. *What is the grace offered in the Sacrament?*

A. The whole obedience, merit, death and paſſion of our Lord Jeſus Chriſt; and the benefits that flow thence are,

1. Juſtification, whereby we are made righteous.

2. Wiſdome, whereby we are made wiſe to ſalvation.

3. Sanctification; for by the power of his Spirit we die to ſin, and live unto righteouſneſs.

4. Redemption, by which we are redeemed from ſin, death and hell, and ſhall be eſtated in glory when the day of full redemption ſhall come.

Q. *How*

Q. *How come these outward and visible signes which we see, to signifie the inward and invisible grace which we believe?*

A. Because Christ hath ordained it: he said, and it was done, 1 *Cor.* 11.28.

Q. *Who hath power to ordain Sacraments?*

A. God onely, who can confer grace on worthy receivers, and can punish the unworthy receivers.

Q. *For what end were the Sacraments ordained?*

A. 1. To be a means to receive grace.

2. To be pledges to assure us of grace received.

Q. *What do you mean by that?*

A. We mean three things.

1. That the Sacraments represent to us, and set before our eyes what Christ hath done for us.

2. They convey that so laid before us into our souls, in so much grace and favour as is needful for us; as, Pardon of sin, Reconciliation, acceptation, and strength to do what he requires.

3. That the Sacraments are a pawn left us by God in the hands of the Minister, to give acquiescence and ground of confidence, that the graces promised shall be surely

ſurely performed, *Rom.* 4. 11. *Gen.* 17. 11.

Miniſter. *Our God not content with the general offer of the promiſes, out of his meer mercy hath thought fit to ſeal them to every particular believer, having a regard thereby to their infirmity; that by faith they may apply thoſe things they ſee, to ſuch things as are not ſeen: he hath given us ſeals to the word of the covenant of grace, to inſtruct, aſſure and poſſeſs us of our part in Chriſt and his benefits, and to bind us all in thankful obedience to him, and in love to his ſaints. Do you know how the Sacraments are eſpecial means to confirm faith?*

A. The Sacraments are ſpecial means to confirm our Faith, becauſe in them Chriſt is in ſpecial manner repreſented and offered to all, and received by thoſe that communicate worthily.

Q. *Who are lawfully called to adminiſter the Sacraments?*

A. Thoſe who being furniſhed with knowledge and grace, are ſet apart for that Office by the Church, *Deut.* 33. 10. *Mal.* 2. 7. *Mat.* 5. 14, &c. 1 *Tim.* 3. 2, 4, 5. *Tit.* 1. 7, 8. *Rom.* 1. 1. *Tit.* 1. 5.

Q. *What do the Sacraments belong to?*

A. To the Covenant of Grace, *viz. I will be thy God, and thou ſhalt be my people,*

Jer.

Jer. 31. 33. whereof they are seals.

Q. *How many Sacraments be there under the Gospel?*

A. Two: the Sacraments of Baptism, and the Lords Supper, which are to continue for ever, *Heb.* 1. 13.

Almighty, &c.

SUNDAY XLVII.

Of Baptism.

Q. *What is Baptism?*

A. Baptism is a Sacrament of our engrafting into Christ, Communion with him, and entrance into the Church, *Act.* 8. 31. *Mat.* 28. 19. by the washing of Water, representing the powerful washing of the blood and Spirit of Christ, and so sealing our new birth, and entrance into the Covenant of grace, 1 *Pet.* 3. 21.

Q. *How was this Sacrament brought into the Church?*

A. At the Commandment of God by the Ministry first of *John*, therefore called the *Baptist*; afterwards it was sanctified and con-

confirmed by our Saviour Christ himself, being baptized by *John*, and giving Commission to his Apostles and Ministers to continue the same in his Church unto the end, *Joh.* 1.33. *Mat.* 3.1. & 28.19.

Q. *How many parts be there in this Sacrament?*

Q. Two: the outward visible signe, sanctified or appointed by God to represent and seal another thing to the mind and heart; and the inward invisible grace conveyed to the heart, *Gen.* 9.11,12.

Q. What is the outward visible signe, or form in Baptism?

A. Water, 1. wherein the person is baptised, 2. In the Name of the Father, and of the Son, and of the holy Ghost, *Act.* 10. 47. *Mat.* 3.6,11,13,16. *Act.* 16.15.

Minister. Here are two things:

1. The outward matter of Baptism, Water.

2. The form, In the Name, &c.

Q. *What is the end of Baptism?*

A. To enter us in the beginning of Christianity, by washing off our guilt with the blood, and our stains by the Spirit of Christ, *Mat.* 20.28. 1 *Tim.* 2.6 *Tit.* 3.5. *Eccles.* 1. 12,13 *Heb.* 9 22. and 12. 14. *Jer.* 2.22. *Rom.* 6.23. *Ezek.* 16.

Q. *What*

Q. *What is the outward action or ceremony to be used in Baptism?*

A. It's indifferent,

1. Whether diving or dipping, which represents our burial with Christ, and our rising up with him again, *Rom.* 6. 3. 1 *Pet.* 1. 2. *Heb.* 12. 22. *Col.* 2 12, 13.

Or, 2. Sprinkling, which is used in colder Countries, upon the authority of that place, *Heb.* 12. 24. *Ezek.* 36. 25. *Numb.* 19. 18, 19. 1 *Pet.* 1. 2. *Act.* 10. 47.

Minister. *Sprinkling is ancient, as appears by* Tert. 6 chap. of Bapt. Gregor. Mo. 26. 76. Epist. Cypr. *What is the form to be used in Baptism, which never may be omitted?*

A. **In the Name of the Father, and of the Son, and of the holy Ghost.**

Qu. *What do you learn from this form of words?*

A. 1. I learn that what the Minister doth in Baptism, he doth not of himself, but by authority of *the Father, Son, and holy Ghost.*

2. I learn for my comfort that the Father, *&c.* do ratifie and confirm what is promised and sealed in Baptism, *viz.* Remission of sin, and acceptance with God.

3. I learn for my duty, 1. To acknowledge these three persons in one God.

2. To

2. To obey, worship, and live by the rules and directions of the Father, &c.

Minister. *Upon this condition being admitted by Baptism into the Church, God hath assured us in the use of means what grace he hath promised in the Covenant. But what is* the inward spiritual grace *and favour that belongs to the soul of man in Baptism?*

A. *A death unto sin, and a new birth unto righteousness: for being by nature born in sin, we are hereby made the children of grace.*

Minister. In our first birth we are dead *in sin*; in our second birth of *water and the holy Ghost*, Joh. 3. 5. we are dead *to sin*: In our first, we are alive to our lusts; in the second, we are alive to Gods grace. So that here is Mortification, or the weakening and pulling off of sin; and Vivification, and a quickning by the Spirit to serve God in holiness.

Q. *Whence do you gather these two parts of the inward grace in Baptism?*

A. 1. From *Col.* 2. 12. *Rom.* 6. 3. 1 *Pet.* 2. 24. *Rom.* 6. 5. *Ephes.* 2 5, 6. where we have a death to sin, a new life to grace; new in the principle of the Spirit, new in the effects, faith, hope.

Minister. The inward effect of Baptism, is forgiveness of sin, and sanctification, *Mat.*

1. 4. *Tit.* 3. 5. *Act.* 2. 38. by Christs blood and Spirit, *Joh.* 1. 26. *Mat.* 3. 11.

Q. *What need is there of Baptism?*

A. Because we are by nature born in sin, i. e. conceived in sin, and brought forth in iniquity: polluted no less in sin from the womb, then an Infant in his mothers blood, *Psal.* 51. 5. *Ezek.* 16. 1. it is necessary we should be washed.

Minister. Indeed God permitting, Satan tempting, and Man yeilding, being left to himself, fell by *Adam*, the head of mankind, into a state of sin and death: of Sin, 1. born in Original corruption; 2. and living in actual transgression, the image of God being defaced in our soul, and the life of God lost in our conversations.

Q. *In what part of us doth Original sin abide?*

A. 1. It lieth in our understandings, misleading us.

2. In our wills, hardening us.

3. In our affections, disordering us.

4. In our consciences, abusing us.

5. In the whole man, soul and body, defiling us.

Q. *How is actual sin committed?*

A. 1. by omission of what we ought to have done.

2. By

2. By commission of what we ought not to have done; and that, 1. inwardly in heart and minde; 2. outwardly in word and deed.

Q. *By what degrees do we proceed in actual sin?*

A. By a temptation offered, by lust embracing it, by the delight in it; by lust bringing forth sin, by custome continuing in it, and by hardness of heart dying in it, 2 *Sam.* 11.2. *Psal.* 7.14. *Jam.* 1.14,15.

Q. *What are the several kinds of actual sins?*

A. 1. Partaking with others sins, *Isai.* 6.5.

2. Sins of ignorance, *Psal.* 19.12.

3. Sins of knowledge through infirmity, 1 *Cor.* 8.7.

4 Sins of Presumption and Obstinacy, *Rom.* 7.19.

5. The unpardonable sin against the holy Ghost, or an obstinate continuing in sin against the means and method of grace, *Heb.* 6.45. & 10 29. *Mark* 3.29,30.

Q. *How doth God recover us from this state of sin wherein we were born?*

A. By the Covenant of grace in Christ, which is sealed by Baptism, whereby upon faith in Christ, we are restored to Gods grace and favour: for we are hereby made

the children of grace, & enabled to resolve to forsake sin, and live a godly life; yea, and actually to forsake it, and lead a new life, by grace from above, to die unto sin, and live unto righteousness.

Q. *What is required of persons to be baptized?*

A. 1. Repentance, whereby they forsake sin, *Act.* 21. 18. *Mat.* 10 4.

2. And Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. *What is it truly to repent and forsake sin?*

A. It is not onely to be touched with the sence of sin, to be grieved for it, to be ashamed of it, or to resolve against it; but really, sincerely, and actually, to leave and forsake it: so that though weakly we fall into it, yet wilfully we commit it not, nor obstinately continue in it.

Q. *What use do you make of your Baptism?*

A. 1. In all our fears and doubts we look back to our Baptism, and the promises of God sealed therein, which we believe stedfastly to our comfort.

2. In all our failings we look upon the Covenant of grace in Baptism, whereby we may recover.

3. We

3. We renew our Faith, and all our graces by those blessed promises of grace, and so expect all good from Gods free mercy in those promises.

Q. *Why are children baptized who cannot repent, and believe, and perform other things required in Baptism?*

A. Yes, they do perform them by their Sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

Q. *How can they promise and vow for the Children?*

A. They may promise and vow for Children, that they shall use the means whereby the Children may perform these things, and that they will pray to God for a blessing upon these means.

Q. *Did you ever read in the Scripture that Children entred into any Covenant?*

A. Yes: once in *Gen.*17.9. and thrice in *Deut.*29.11, &c. & 12.18. and once more in 2 *Chron.*26. & 13.7. *Jonah* 3.5. & 4.10, 11.

Q. *Did you ever read that Children should enter into Covenant with God by Baptism?*

A. Yes, I read that children entred into covenant with God by Circumcision; *the like figure whereunto is Baptism*, Col.2.18.

Q. *Are we commanded to bring little children to Christ?*

A. Yes, *Mark* 13.14.

Q. *Shew me out of the Scripture who are to be admitted to Baptism.*

A. 1. Those of riper years, who are converted to the Christian Faith, *Act.*8.37.

2. Children born of Christian Parents, *Act.*2.39. 1 *Cor.*7.14.

Q. *How are you sure that the infants of Christian Parents ought to be baptized?*

A. 1. Because they are within the Covenant and Promise, *Act.*2.39. *Mark* 10.

2. Because Circumcision among the Jews (which answereth to our Baptism) was administred to Infants, *Gen.*17.12. & 21.14. *Luk.*1.59. & 2.21.

3. Because whole households were baptized, among whom were some infants, *Act.* 14.15.

Minister. Indeed Church-members in all Ages have offered up their children to God by Baptism; and (as St. *Augustine* saith) *Let no man whisper to us any other Doctrines: This the Church hath always had, always retained: This it keeps perseveringly unto the end.* "*That which the universal Church* "*maintains, and was not instituted by Coun-* "*cils, but always continued, is most rightly* "*believed*

"believed to be delivered by the Apostles au-"thority. But how can any promise that the childe will perform the Vow when it comes to age?

A. None can promise absolutely that the Childe shall do it; for that is beyond their power to undertake: but conditionally, that he shall perform it, or have no benefit in the Engagement.

Minister. Therefore when the childe is come to age or years of discretion, he is to be put in minde what a solemn Vow, Promise and Profession his Sureties have made to God for him; and then he is put to his choice whether he will stand to them or no. If he stands not to them, how shall he escape who neglects so great salvation? If he alloweth of what we have done, he must perform the conditions, *i. e.* repent, with a full resolution of amendment of life, and believe with a faith unfeigned.

SUNDAY XLVIII.

Of the Lords Supper.

Q. *What is the other Sacrament?*

A. The Sacrament of the Lords Supper.

Q. *Why was the Sacrament of the Lords Supper ordained?*

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits we receive thereby.

Qu. *What do you learn from hence?*

A. I learn, first, that Christ died for me, *Isai.* 53. 2 *Pet.* 2. 24. *Phil.* 2. 8.

2. That his death is a Sacrifice; *he made his soul a sacrifice for sin,* Heb. 9. 16. 1 *Joh.* 2. 2. *Ephes.* 5. 2.

3. That this Sacrament was ordained to be a continual remembrance of that Sacrifice, *Luk.* 22. 19. *Gen.* 11. 14. *Do this in remembrance of me. So oft as we eat this bread, and drink this cup, we shew forth the Lords death,* Luk. 22. 19. 1 Cor. 11. 14.

Minister, *Yes, here we have Christ crucified*

cified before our eyes, represented lively before us as upon the cross: hereby we remember Christs death, and the benefits we receive thereby.

Q. *What are the benefits we receive thereby?*

A. The first, is to remove guilt: *the blood of Jesus Christ purgeth us*, 1 Joh. 1. 7.

The second, is to remove the sting of it: *there is now no condemnation*, Rom. 8. 1.

The third, is to weaken the power of it: *the blood of Jesus Christ purgeth our consciences from dead works*, Heb. 9. 14.

The fourth, is reconciliation: *for we are by his blood reconciled unto God.*

The fifth, is eternal redemption, *Ephes.* 1. 7. 14.

The sixth, is liberty to enter into heaven, *Heb.* 10. 19, 20.

Qu. What is the outward part of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received, Mat. 26. 17. Mark 14. by all people.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper, Luk. 22. 17. Mat. 26. 28.

Q. *How*

Q. *How do we verily and indeed receive Christ's body and blood?*

A. By faith: *The Cup which we bless, is it not the Communion of the blood of Christ,* who is present there?

Q. Believe, *saith St. Augustine,* and thou hast eaten. *How many manner of ways may Christ be said to be present?*

A. 1. He is present as God in all places, *Psal.* 139. 7. *Jer.* 23. 24.

2. He is present as Man on the right-hand of God, *making intercession for us.*

3. He is present by his grace in the hearts of believers, *Ephes.* 3. 17.

4. He is present by a special blessing, *where-ever two or three are gathered together in his Name.*

5. He is present effectually in the Sacraments, 1 *Cor.* 10. 16, 17.

Q. *So then you believe that Christ is present in the Sacrament by his special presence, as God; that he is present in the hearts of true Communicants, spiritually; and that he is in the Elements, representatively. Who are to communicate?*

A. All true Christians: *Drink ye all of this,* Mark 14.

Q. What are the benefits whereof we are partakers by the Sacrament?

A. The

A. The strengthning and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. *As the body is strengthned by bread, so the heart is established, and the soul is strengthned by grace in the Sacrament of Christs body: as wine cheers the heart, so the blood of Christ in the Sacrament rejoyceth the conscience with an holy comfort. Come, O ye that are weak, to this Sacrament, and it shall strengthen you: Come, ye that are weary and heavy laden, and it shall refresh and ease you. But what is required of them that come to the Lords Supper?*

A. To examine themselves, 1 Cor. 11. 28.

Q. *What are they to examine themselves in?*

A. They are to examine themselves whether *they truly repent.*

Q. *What is it truly to repent?*

A. 1. To have a true sense of a real sorrow for our former sins.

2. To have a stedfast purpose to lead a new life, *Tit.* 2. 12.

Q. *What is the second thing we ought to examine our selves in?*

A. A true and lively faith in Gods mercy through our Saviour Christ.

Q. 1. *You must have* faith, 2. *a* lively *faith*, 3. *and that in* Gods mercy, 4. *which is ours* through Christ. *What is saving faith?*

A. Faith is such a perswasion in heart, or belief of the truth of the Gospel, or that Jesus Christ is the Son of God, which disposeth a person to manifest or make it known by fruits of love to God and men: or, justifying faith is a grace or habit infused into the soul by the holy Ghost, whereby we are enabled to believe not onely that the *Messiah* is offered to us, but also take and receive him as our Lord and Saviour.

Q. *What is the third thing you ought to examine your selves in?*

A. It is to examine whether we have added to our faith a *thankful remembrance of Christs death* in the Sacrament.

Q. *What doth this thankful remembrance imply?*

A. It implies, first, an humble sense of Gods mercy: secondly, an hearty and real expression of that sence in word and deed, by our words and by our lives, *Act.* 2. 46, 47.

Q. *What is the fourth thing you are to examine your selves in before a Communion?*

A. Whether we be in charity with all men.

Q. *When*

Q. *When you have ſet your hearts right towards God, you muſt try how they ſtand towards man,* Mat 5.23. *For as this Sacrament ſeals the Communion of the members with the head, ſo it ſeals up the Communion of the members one with another. How muſt you ſhew or exerciſe your charity?*

A. Firſt, in giving cheerfully to them that want, 1 *Cor.* 16.2.

Secondly, in forgiving heartily them that have treſpaſſed againſt us; without which our ſins are retained, our pardon not ſealed, our prayers not accepted, *Mat.* 6.14, 15.

SUNDAY XLIX.

The Diſcipline and Worſhip of the Church of *England* opened.

Q. *YOu have now learned the Doctrine of the Church; it remains you ſhould learn the practice of it. What think you is a mans duty in the place he lives in?*

A. To be quiet, and follow his own buſineſs, *obeying them that are over him in the Lord.*

Q. *Why?*

Q. *Why?*

A. For conscience sake.

Q. *Conscience, of what?*

A. That there is no power but what is ordained of God.

Q. *What if we should, as many have done, resist the powers?*

A. We do it to our own damnation.

Q. *But what if our Governours are wicked?*

A. We are to obey not onely the gentle, but the froward: and they cannot be more wicked then they were in *Moses*, *Daniel*, our Saviour, the Apostles, and the first Christians time; yet they obeyed the worst, submitted to the cruellest, gave their due to the most unjust, (*to Cæsar the things that are Cæsars*) and ordained Prayers and Supplications *for*, and obedience *unto* all.

Q. *What, to those that command what God forbids, or forbid what God commands?*

A. Yes, even to those by way of *cheerful obedience* in things lawful, or of *patient submission* in things unlawful; either doing willingly what they enjoyn, or suffering patiently what they inflict.

Q. *What if your superiours force your conscience?*

A. They cannot force my conscience; for I may think what I please: but they may re-

reſtrain my practice; for I muſt not do what I pleaſe. I am to be in all caſes very fearful of my own opinion, when it croſſeth the reſolutions of a whole Kingdome: however, if I have faith, I will have it to my ſelf; in thoſe things I have already attained, I will conform; in other things I will ſtay peaceably and quietly until the Lord reveal it to me.

Q. *Yes, but it is hard to be undone for conſcience ſake.*

A. Government undoeth no man; the Law is innocent, and declares onely the Kings Conſcience, who muſt have that liberty to govern according to his Conſcience, that we would have to obey. If our Opinions be conſcience, we are not good Chriſtians if we do not cheerfully and quietly ſuffer for them; if not, we are not honeſt men if we do not leave them.

Q. *What think you of thoſe that repine and complain?*

A. I think they charge God fooliſhly, who takes ſpecial notice of Murmurers and complainers; of thoſe *that curſe their Rulers in their thoughts, and ſpeak evil of Dignities.*

Q. *What if there were an opportunity to alter the Government, and redreſs grievances?*

A. I

A. I will always think upon that of *Solomon: If the spirit of the Ruler be stirred against thee, move not out of thy place.* And that, *My son, fear thou the Lord and the King, and meddle not with them who are given to change: for who knoweth the ruine of them both?* I will possess my soul in patience, and pray for those that *are over me, that under them I may lead a peaceable and quiet life, in all godliness and honesty.*

Q. *But are not we of this Nation bound by our Covenant to oppose the present Government?*

A. 1. No: we are by that Covenant bound to endeavour nothing *out of our places*; and it doth not belong to our places to meddle with the Government.

2. The Covenant did not bind us against our *Engagement* formerly; therefore not now against our Allegiance.

3. Sinful it is to rebel, more sinful to swear we will do it.

4. As that Covenant could not be taken, so it cannot be kept but against the Law.

5. We are bound to nothing by any Act of our late Disorders, but to *Repentance.*

Q. *What is to be thought of those that are turbulent and seditious?*

A. We are to *mark those that cause Divisions,*

visions, and to avoid them.

Q. *Why?*

A. Because they dishonour the Gospel, and make Christianity seem odious in the world, and bring inexpressible miseries upon the places they live in; being enemies of the publick good, in opposing Government that secures it.

Q. *What is necessary for this peaceable temper that becomes all subjects?*

A. 1. A meek, sober, moderate and contented Spirit.

2. A well-informed Judgement concerning the things that are enjoyned, with a firm perswasion that our Superiours may enjoyn any outward circumstances of Gods Worship that may be, 1. decent and in order, 2. to the glory of God, and 3. to edification.

Vid. Deus & Rex; *Sanderson*'s Sermons; Dr. *Fernes* Discourses; Bishop *Usher* of Obedience; Mr. *Digges* against Rebellion; Dr. *Wards* exact Sermon, and Bishop *Mortons* learned one upon *Rom.* 13. 12.

SUNDAY L.

Of outward Reverence, and the Customes of our Church.

Q. *WHy is it that you use any bodily service in Gods house, when he calls onely for the spirit?*

A. I must offer to him my body and my soul, which are his, which is my reasonable service.

Q. *How must you behave your self in the Church?*

A. I must think God is there in an especial manner by his presence and assistance, though but two or three meet together in his Name; and I must *take heed to my self when I go into the house of God*, Eccles 5 1,2.

Q. *What gesture must you use there?*

A. 1. When I pray, I must *fall down and kneel before the Lord my Maker*, as my Saviour and all good men have done in all Ages.

2. When I confess my faith in the Belief or Gospel, I must stand up, as not ashamed to believe with the heart, and make confession with the mouth to Gods glory, the edification and confirmation of others, and the

the ſalvation of my own ſoul, as I do when I exalt the Name of God in Pſalms, Hymns, and ſpiritual Songs.

3. At the Name of *JESUS*, I bow to his Perſon; to whom I let all men, even thoſe that deny his Godhead, thereby ſee that (as the Apoſtle ſaith) *Every knee ſhould bow, of things in heaven, and things in earth.*

4. When I hear, I do it reverently, not as to the word of man, but as to the Word of God.

5. When I receive the Sacrament, I do it with all humility, which I ſhew the world for their inſtruction, by receiving that infinite mercy from the hands of my God upon my knees.

Q. *Dare you put on your Hat there?*

A. No, becauſe of the Angels, 1 *Cor.* 10. 1.

Q. *Why do you reverence the Church more then any other place, and one part of the Church more then another?*

A. Knowing God is preſent every where, I expreſs my reverence to him in that place where I am in an eſpecial manner drawing near to him.

Q. *How ought you to behave your ſelf towards the Miniſters of the Church?*

A. I ſhould attend to their Doctrine,

live their Sermons, follow their examples, pray for their infirmities, honour their persons and callings *for their works sake*, and pay them the tenths, and other duties appointed by God and Man for their maintenance.

Q. *What if you do not?*

A. If I neglect them, I neglect God; if I rob them, I rob God also.

Q. *But what if they are weak?*

A. I must eye the strength of God in their weakness; and look neither on *Paul planting*, nor *Apollo watering*, but on *God that giveth the increase.*

Q. *But what if your Minister be wicked?*

A. I am to pity his infirmities, which are his own; to honour his Calling, and receive his Doctrine, which are of God; always remembring that we have the *Gospel treasure in earthen vessels.*

Q. *What think you of his habit, as his Gown, Surplice and Tippit? can you hear him in them?*

A. It's no more to me what Habit he prayeth or preacheth in, then it is to him what Habit I hear him in: all our Cloaths should be decent and comely: but the Word of God doth not depend upon the Cloaths of men; his Garments can no more hinder his Preaching, then mine do my Hearing.

Q. *But*

Q. *But do you think it neceſſary to pray ſo much, and ſo often as you do now?*

A. We whoſe dependance upon God is ſo great, whoſe ſins are ſo many, whoſe wants are ſo hourly, whoſe mercies are renewed ſo every moment, cannot too often make our requeſts known unto God by prayer and ſupplication with thankſgiving. Prayer is the life of our Religion: we hear that we may believe, we believe that we may have communion with God in prayer, and we pray that we may be ſaved, *Rom.* 10.

Q. *May we joyn in a form of Prayer preſcribed in the Church?*

A. We may as well joyn in words preſcribed by the Church, as in thoſe invented by a private Miniſter; for we are equally tied to the one as well as the other: beſides that all good men, both before and ſince Chriſts time, worſhipping one God in one Faith, have uſed one form of words conſtantly, *Deut 6. ult. Hoſ.* 14 1, 2, 3, *&c. Mat. 6. 6. 2 Cor.* 13. 13. *Mat.* 27. *&c.*

Qu. *You pray not by the Spirit when you joyn in a dead form?*

Q. No form of good words is dead to me, if my heart be not dead: The work of the Spirit in prayer is not to invent a va-

riety of expreſſion, but to keep up the heart to good expreſſions: then I pray by the Spirit, not when I ſpeak many words, which I can do by nature; but when I raiſe my heart to go along with good words, which I can do onely by grace.

Q. *Why were you marked with the Croſs in Baptiſm?*

A. To ſhew that I, as well as the Primitive Chriſtians, am not aſhamed to own Chriſt and his Croſs, which Heathens, Turks and Jews deride; that mark ſignifying no Popiſh Superſtition, but my Chriſtian Reſolution.

Q. *Are there not many things in our Church that are in the Church of* Rome?

A. Yes; and we have thrown away the Superſtitions of *Rome*, leſt we ſhould be a corrupted Church; not the good uſages thereof, leſt we ſhould be no Church: if we caſt off every thing that *Rome* hath, we muſt throw away our Bibles: what was Primitive in the Church of *Rome*, we retain; what is meerly Popiſh, we reject.

Q. *Sure there are many things that are Antichriſtian here.*

A. There is nothing owned here, but what was practiſed by all the Chriſtians in the

the world in every Age of it. If theſe things are Antichriſtian, there hath been no ſuch thing as Chriſtianity in the world: for thus Chriſtians lived in all Ages, and thus they died.

Qu. *Why do you ſay the ſame things over ſo often?*

A. To quicken our hearts: we have the ſame wants and ſins, and we uſe the ſame words, as our Saviour did thoſe words, *Father, if it be poſſible*, &c. thrice in one hour.

Q. *Is not our Common-prayer-book in the Maſs-book?*

A. Yes, ſome of it is, as there is ſome of the Bible in it, and both taken out of the old Lyturgies of the Primitive Church.

Q. *Do you not hear the Apocrypha?*

A. We (*a*) hear no more then was read of old in the Primitive Church, and is now read in the (*b*) Reformed Churches: no more then is grounded upon the holy Scripture, and is uſeful for edification.

(*a*) Vid. Hier. Præfat. Solom. Epiph. c. Ebion.
(*b*) Confeſ. Bel. Act. 6.

Q. *Here are many Ceremonies of Humane Inſtitution.*

A. None but are agreeable to the Word

of God, and such are in (c) every Church, and among all people, who must determine the outward and indifferent circumstances of their actions.

(c) Vid. Helvet. Confess. c. 27. Boh. c. 15. Gal. Art. 32. Belg. Art. 32. Aug. Art. 15. Saxon. Art. 20. Suev. ch. 14.

Q. *Is there not superstition in the use of these things?*

A. There may be Superstition in enjoyning or using things in themselves indifferent, as of themselves necessary: *Ye observe days*, &c. Gal. 4 10. And as much superstition in forbidding things in themselves indifferent, as unlawful: *Touch not*, wear not a Surplice, *&c.* Col. 2 21.

Qu. *But are not some things offensive?*

A. So they be lawful, no matter if they be offensive; especially if men will take offence where there is none given.

SUN.

SUNDAY LI.

Of the Lyturgie and Ceremonies of the Church of *England.*

Q. *WHy do we begin our Morning and Evening Prayer as we do?*

A. We begin with an holy ſentence, to ſtir us up; we proceed to Confeſſion, to humble us; and then to Abſolution, to comfort us.

Q. *Why do you repeat after the Miniſter?*

A. To keep our wandring hearts cloſe to our Devotion.

Q. *Why do you ſay,* Glory be to the Father, *ſo often?*

A. Both to expreſs our Faith in, and our Reverence to the bleſſed (*a*) Trinity, which many queſtion, and not a few deny.

(*a*) Vid. J. Martyr, Expoſit. fid. Clem. Alex. pæd. l. 3. p. 14. Theod. l. 2. c. 24.

Q. *Why is the Invitatory Pſalm ſaid always,* viz. Come let us? &c.

A. It was ſung anciently while the people were coming to Church; upon the firſt hear-

hearing whereof, they hastned to the Morning-Service.

Q. *Why so many Hymns mingled with the Lessons?*

A. To support the Hearers, according to the (*b*) Primitive Constitution; and that the whole Word of God might be read over in some space of time.

(*b*) Concil Laod. Can. 17. in Balsam.

Q. *Some of the Hymns were used upon special occasions.*

A. Though used upon special, they may be applied, as *David's*, to general purposes by a devout spirit.

Q. *Why so many Creeds?*

A. That we may have before us the plain and sincere Faith of the Catholick Church.

Q. *Why are the last words left out of the Lords Prayer in some places?*

A. We use it in some places, because St. *Matthew* hath it; and we omit it in others, because St. *Luke* hath it not.

It is thought that it was inserted by the Greek Church, Vid. Luc. Brugens, Var. Lect.

Q. *Why do we read Epistles and Gospels upon peculiar days?*

A. That we may learn all our Religion once a year, and every part of time we may me-

meditate on ſome part of Chriſtianity.

Q. *What do you mean when you ſay, That* immediately after morning-ſervice the Communicants ſhall give in their names?

A. Formerly in *England*, and now in *Scotland*, a Bell rings between Prayer and Sermon.

Q. *Who is the notorious Offender that is excluded the Sacrament?*

A. Notoriety being either, 1. of Preſumption, or 2. of Fact, or 3. of Law; he is notorious there, that is by Law condemned and excommunicated.

Q. *Why doth the Prieſt ſtand on the North-ſide of the Table?*

A. To avoid the Popiſh Superſtition of ſtanding towards the Eaſt.

Q. *Why is the Lords Prayer ſo often uſed? and why do the people pray after every Commandment?*

A. The Lords Prayer is uſed as the ſum of our other Prayers; and we pray after the Commandments, to teach people that they ſhould look up for Gods Grace when they hear his Commands.

Q. *Why do we ſtand up at the Goſpel, and ſay,* Glory be to thee, O Lord, *after it?*

A. The

A. The first, to signifie our awful Reverence in hearing the blessed Gospel; the second, to signifie our Thanks to God for declaring it unto us.

Q. *What do the Ministers mean when they say,* Let us pray *for this and that before Sermon?*

A. They mean to instruct the people what they are to pray for (according to the old usage of the (c) Church) by way of Doctrine, as well as to shew them how they are to pray by way of form.

(c) Vid. Const. Ap. c. 17. ὑπὲρ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν, &c.

Q. *Why do you say the Prayer for Christs Catholick Church last of all?*

A. (d) Because we might conclude our Service with the greatest act of charity in the world; so great, that it obligeth Mankind to our Religion.

(d) Vid. Tert. Apology Clem. Const. l. 2. c. 57. Euseb. vil. Const. l. 4. c. 45. Cytil. Hier. Cat. Rud. 10.

Q. *Why doth the Minister say,* Draw near, *when the Communicants are already save?*

A. Because of old no Layman durst come near the Chancel until the Priest called him.

Q. *Why*

Q. *Why do you kneel at the Communion? do you worſhip the Breaden God?*

A. No: but we, as all the Ancient and Modern Churches, draw near to the true God with all veneration poſſible, as bowing, (e) kneeling.

(e) Vid. Cyril. Cat. 5. Soz. Hiſt. l. 8. c. 5. Vid. Haim. Confeſ. p. 21.

Q. *What do you mean by* ſanctifying of water in (f) the form of Baptiſm?

(f) Tert. de Bapt.

A. We mean being ſeparated from common to a ſacred uſe, and bleſſed with Chriſts preſence in his Ordinance.

Q. *What do Godfathers and Godmothers mean when they promiſe that the childe ſhall forſake the Devil?*

A. They promiſe that they will uſe all the means in their power that they may do ſo.

Q. *This is a great charge?*

A. 1. It is neceſſary that children may be brought up acco ding to their Baptiſm.

2. It is neceſſary that ſome undertake it.

3. They that undertake, ſhould conſider what they do, and perform it.

4. If they do not, the fault is not in the Church that impoſeth, but in them that neg-

neglect what they undertake.

Q. *How do you say that the childe is* regenerate and born anew?

A. We say that a childe receives in Baptism the Spirit of God, which in riper years upon use of means actually sanctifieth and regenerateth him.

Q. *What do you mean by Confirmation?*

A. We mean a solemn admittance upon examination and prayer, to a capacity of receiving the holy Sacrament of the Lords Supper, of good use in the Primitive Church (g), *Heb* 6.2.

(g) Vid. Tert. de Bapt. Conc. Aurif. Can. 1. Conc. Carth. Can. 6. Clemens Alex. pæd.

Q. *Why do you pray for all men?*

A. Because the Apostle enjoyneth that *Prayers and Supplications be made for all men, as especially for those that are in authority.*

Q. *Why do you pray against sudden death?*

A. Because we would be prepared to meet the Lord at his coming.

Q. *Why is the Ring given in marriage.*

A. To signifie,

1. The perfection and continuation of love.

2. The trust reposed in the Wife, who hath the Ring that seals up all treasures.

Q. *What*

Q. *What do you mean by those words in Matrimony,* With my body I thee Worship?

A. We mean, that after our Marriage our bodies are not our own, but our Wives; *Worship* being but an old English word for *Honour.*

Q. *What doth the Priest mean when he saith,* I absolve thee, *in the Visitation of the sick?*

A. He meaneth,

1. That he prayeth to God to absolve him in these words, Almighty God have mercy on you.

2. That he declares Gods pardon.

3. That he declares it by vertue of his Office and Commission, *Whose sins you remit, they are remitted unto them.*

Q. *How do we say in the Office for burial,* That we commit the dead body to the ground, in sure and certain hope of the resurrection to eternal life?

A. We say so, not so much in reference to the persons state that is buried, as to our own Faith; not in sure hope of his resurrection, but in certain hope of the resurrection.

Q. *How often, and where is the Commination to be read?*

A. It

A. It is to be read four times a year, *viz.* 1. *Ashwednesday*, 2. One of the three Sundays before *Easter*, 3. One of the two Sundays next before *Pentecost*, and one of the two Sundays next before *Christmas*; and that in the Pulpit, because there was no Reading-Pew known until *anno* 1603.

Q. *What is meant in the Common prayer by the word* Curate, *when the whole Clergie is divided into these two parts*, Bishops *and* Curates?

A. By *Curate*, is meant onely they that have cure of souls.

Q. *What is the use of Musick in a Church?*

A. Agreeably to the Jewish and Christian customs, which were neither typical nor sinful, we use Musick, to stir up our hearts to worship and praise God with the same holy fervour the Primitive Christians did; it being lawful for us to make use of any creature to advance the worship and honour of God.

See Bishop *Nicholson*'s Defence of the Church-Liturgie; *Hooker*'s Eccles. Pol. *l.* 5. *Sparrows* Rationale; Dr. *Hammond*, Dr. *Taylor*, Dr. *Heylin*, Archbishop *Whitgift*, Dr. *Burges*, Bishop *Morton*.

SUN-

SUNDAY LII.

A brief account of all the Fasts and Festivals observed by the Church of *England* throughout the year.

Q. *You have given a fair account of some things in the Common-prayer; can you tell me one thing more, why we keep Fasts and Festivals?*

A. Our two great duties being to pray to, and praise God, we fit our selves by Fasts and Humiliations for the one, and by Festival Solemnities for the other.

Q. *But why do we observe days not enjoyned in Gods Word?*

A. If constant service of God, and watchfulness over our selves is enjoyned, the particular time is left to our liberty: sometimes we must observe Fasts, as mindful of our sins; sometimes we must keep Festivals, as mindful of Gods mercies: and if at any time, at what time better then on that appointed by Publick Authority? Besides, we finde Gods people observing, *Esth.* 9. 21.

our Saviour keeping days not enjoyned in Gods Word; and (*a*) all Christians, yea, (*b*) all Protestants following them.

(*a*) See Chrysost. Hom. 66. ad Pop. Antioch. Euseb. Eccles. l. 3. c. 15. Concil. Carthag. 3. c. 47. Aug. Ep. 118. ad Jan. (*b*) Aug. Confess. Art. 14. Helvet. c. 24. Bohem. c. 15.

Q. *Why do you observe forty days Fast before Easter?*

A. To prepare us by Humiliation, we fast; in imitation of the Primitive (*c*) times, we fast forty days; to preserve the stock of the Nation, we fast from flesh.

(*c*) Unum quadragesimæ. Hier. Epist. ad Lect. 54. ad Lucen. Orig. l. 5. c. 26. Tert. de resur. c. 6. Concil. Laod. Can. 49, 50, 51, 52. Basil orat. de jejun. & Tertul. ibid. *See* Ignat. ad Philip. Orig. Levit. Hom. 5.

Q. *Why is the first day of Lent called* Ash-wednesday?

A. From the Penitents humbling themselves in Sackcloth and Ashes wherewith they were sprinkled.

Q. *Can you give an account of every solemn day observed in our Church?*

A. Yes: we can say they are the Ornaments of Religion, the Witnesses of ancient truth, Motives to serious Devotion, Lasting Records on earth, and shadows of everlasting

ing

ing felicity in heaven. Commemorations of Mercies, are Duties we are obliged to at all times: but what we are to do always, we do never; therefore have we peculiar times allotted by our Church.

Q. *What is the first Festival? and why kept?*

A. It's the **Advent Sundays**; wherewith the Church begins her year, and prepares for Christs four-fold coming:

1. In the flesh, by Incarnation.
2. In his Ministry, by Instruction.
3. In his Spirit, by Inspiration.
4. In Judgement, for determination.

The four Duties we learn by the Collects, Epistles and Gospels, is Christs coming to the world.

Q. *What is the next?*

A. **Christmas**, or Christ born on the 25 of *December*, according to most Computations, we keep as the day of Christs Nativity, in the 42 of *Augustus Cæsar*'s Reign; whereon we meditate on his Incarnation, and the benefits thereby accruing.

Q. *Which is the third?*

A. **St. Stephens day**; wherein we worship not the man, but imitate his *Patience*, *Faith* and *Charity*, in suffering the first Martyrdome the next day after his Sa-

viour was born to suffer for him, *Act.* 7. 58, 59; 60, 72.

Qu. *Which is the fourth?*

A. St. John Evangelist, that beloved Disciples day, the brother of *James* the great; whose happiness in enjoying Christs love as a Disciple, and faithfulness in preaching love as an Apostle, we commemorate on this day, and honour him in his Epistles as an Apostle, in his Gospel as an Evangelist, in the *Revelations* as a Prophet: in (*a*) his faith and suffering at *Pathmos*, where he was banished by *Trajan*, a Confessour: in his care in constituting the *Asian* Bishops, a Metropolitan: in his high stile against *Cerinthus*, the Eagle; and in his abhorrency of the Hereticks company, an Angel: following his Doctrine, and imitating his love, industry, resolution, faithfulness and piety, according to the Collect, the Epistle, 1 *Joh.* 1. 1. *to the end*, and Gospel, *Joh.* 21 12. *to the end.*

(*a*) Vid. Euseb. Ann. Chr. 101.

Q. *Which is the fifth?*

A. Innocents day: St. *Stephens* day we honoured a Martyr in will and deed; on St. *Johns* day a Martyr in will, but not in deed; now on *Innocents* day Martyrs in deed but not in will; not those children in *Bethlem*

lem that confeſt Chriſt by ſpeaking; but by dying; whoſe innocence, humility, obedience and dependance we are (*b*) taught to meditate by him who ſaith, *He that humbleth himſelf as a little childe, the ſame ſhall be greateſt in the kingdome of heaven.*

(*b*) Epiſt. Rev. 4. 1, to the end. Goſpel, Mat. 2, 13, to 19.

Q. *Which is the ſixth?*

A. The Circumciſion, on *Jan.* 1. (called from the civil account of the year, *New-years-day*) whereon we meditate on Chriſts obſerving and fulfilling the Law for us, eſpecially that of Circumciſion; (*c*) teaching us to circumciſe the foreskin of our hearts, to make us new hearts, and renew right ſpirits within us, whereby we may offer our ſelves unto God a New-years-gift, *which is our reaſonable ſervice.*

(*c*) The Collect, the Epiſt. Rom. 4. Goſpel, Luk. 2.

Q. *Which is the ſeventh?*

A. Epiphany; or, 1. The appearance of the Star to the Wiſe-men. 2. The appearance of the Trinity at his Baptiſm. 3. His appearance in *Cana*, celebrated by the Greek Church in commemoration of

the Star that came from (d) *Jacob*, and led the *Magi*, the first-fruits of the Gentiles, from the East to the East; whence we pray towards the East; for which we Gentiles commemorate it, and learn to come to Christ by the light of his Word, and offer to him the three gifts of Prayer, Fasting, and Alms; returning a new way, that is, by newness of life, to our heavenly Country.

(d) *According to* Balaams *Prophecy.*

Q. *The eighth?*

A. Ashwednesday, which is called the head of *Lent*, and with the four days following, was added to supply the three Sundays of *Lent*, whereon we must not fast; whereon we are taught mortification of body and soul, which is one half of our Christianity, by Fasting and Prayer, Sacrifices wherewith God is well-pleased.

Q. *The ninth?*

A. Palm-Sunday, the beginning of the great and holy week; the day Christs way to *Jerusalem* was strewed with Palms: it's called *Passion-Sunday* too, whereon we meditate on his patience and humility.

Q. *The next?*

A. 1. Maunday-Thursday, called so from Christs washing the Disciples feet, as our

our Kings do their poor mens.

2. **Good-Fryday**, or Christs Passion, whereon we go with him to the Garden and Crosse, and meditate on his Sufferings, until we have learned his love, his humility, his patience, his obedience.

Q. *The eleventh?*

A. **Easter-day**, from *Oist* in *Saxon*, signifying that though the time was a controversie for 200 years between the East and West, yet the Festival was as ancient as Christianity: the Christians meeting one another would say, Ἀνέστη, *He is risen.*

Qu. *The fourth Saints Festival?*

A. **Candlemas**, either because on *Candlemas-day* we lay Candles away which we used all the winter, or because of the lights used in procession in imitation of the Virgins Lamps, (instituted by *Justinian*) or in allusion to the *light that enlightneth every man that cometh into the world.* Here are four Festivals in one: 1. The Purification of *Mary.* 2. The Presentation of Christ. 3. *Candlemas.* 4. St. *Simeon.* It is observed according to the Law, *Lev.* 12. within 40 days after the Nativity; and we meditate thereon how Christ observed all righteousnes; how he being presented the first-fruits, we should present our selves before

God with (e) pure and clean minds. *Mary* died *Anno Chr.* 45.

(e) Nic. Chron. Buchol. Chron. in Isaacson.

Q. *The next?*

A. St. Matthias his day, who was chosen by Lot to be one of the twelve Apostles in *Judas* his room, and to take his Bishoprick. And as his name signifieth a Son of Labour, so he travelled the sandy Deserts of *Affrica*, to refresh them with the heavenly dew of saving truth, where he is stoned, and then beheaded, *anno* 51. On this day we learn the calling of Bishops and Ministers, and pray against all false Teachers, that the Church may be ordered and guided by faithful and true Pastors.

Q. *Why do you keep* Lady-day?

A. In memory of the Annunciation to the blessed Virgin by the Angel *Gabriel*, *Luk.* 1.26. not observed formerly in Lent, wherein it was lawful to observe no Festival; whereon we meditate the Angels service to us, the Virgins humility, Gods love, and the glad tidings of great joy brought to all that are as the Virgin, pure in heart.

Q. *The next?*

A. St. Mark, as *Matthew*, in allusion to *Ezekiels* four beasts, hath the face of a man,

deſcribing Chriſts humane Nature; St. *Luke* of a Calf, deſcribing his Prieſthood; St. *John* of an Eagle, deſcribing his Divinity: ſo St. *Mark* of a Lyon, writing his Kingdom. We learn, 1. Humility, by his miſtake of our Saviours Diſcourſe of the *bread from heaven*, *Joh.* 6. 67. 2. Caution, from his weakneſs in leaving St. *Paul*. 3. Induſtry, from his ſervice in being St. *Peters* Amanuenſis. 4. Prudence, from his Epiſcopal Government at *Alexandria*. 5. Conſtancy, from his death there, *anno* 63. and perſeverance in the true Faith, from his ſound Doctrine.

Q. *Go on.*

A. May-day, (from *Maia* the Goddeſs of Flowers) was obſerved in honour of *All Saints*, and is now in honour of *Philip* the Apoſtle in the Goſpel, and the Deacon in the Leſſon, and *James* the brother of our Lord: from whoſe conjunction we learn amity; from *Philip* the Apoſtles queſtion, *Joh.* 14. we learn to ſearch till we know the Lord: from his pains in *Scythia*, *Aſia* the leſs, *Æthiopia*, patience and diligence: from his prayers in deſtroying the *Phrygian* Serpent, how to overcome Satan: from his impriſonment, ſtoning and Crucifixion, *anno* 54. conſtancy and immoveableneſs. From

Philip

Philip the Deacon, the Patron of *Spain*, going to the South, and his conversion, we are taught the blessing of obedience: his opening and applying the Scripture, the Ministers and Peoples duty; and from his crucifixion in *Hierapolis*, the strength of his faith. From St. *James* his humility, though a brother of the Lord, moderation in our Enjoyments: from his Epistle, good works: from his carriage when first Bishop of *Jerusalem*, and called *James* the *Just*, uprightness: from his praying till his knees were as hard as a Camels, and his forehead by prostration as a stone, Devotion constant and fervent: from his death from the pinacle of the temple, where he was desired to preach, not to trust the multitude, who advance a man one day, and ruine him the next.

Q. *The next Festival?*

A. It is St. Barnabas, not one of the Apostles or first Bishops, yet one of the 70 Disciples or Ministers, on whose day we meditate on the gifts of God given him and us, and pray for grace to use them: from whose solemn call, *Act.* 13. 27. we learn the sacredness of the Ministry: from whose Name, *the son of Prophecy*, we gather the gifts necessary for it: from whose mildness

in

in *Mark's* case, moderation: from his pains, diligence; and from his Martyrdom, perseverance. This is the longest day in the year.

Q. *The next?*

A. St. John Baptist, the Morning-star to the Son of Righteousness, the forerunner of our Saviour, in whom are those graces united that are scattered in others: in his life a miracle, in his death a Martyr; from whose preaching we learn repentance, as from his proofs faithfulness: from his Diet and Apparel, plainness and temperance; from his life and death, constancy, resolution and patience.

Q. *Go on.*

A. St. Peters day we observe, and from his weakness learn humility; from his recovery, repentance; from his preaching, faith and saving knowledge: from his opposition to *Simon Magus* at *Rome*, magnanimity: from his Sermons in *Asia*, the Doctrine according to godliness: from his dream & sheet, obedience and charity: from his seven years Episcopal carriage at *Antioch*, prudence; and from his crucifixion with his head downwards, *anno 67.* under *Nero*, faith and grace: from the command of Christ to him, the Ministers duty, and the peoples care. This day was anciently dedicated

cated to *Paul* and *Peter*, Fellow-labourers in Christs Vineyard.

Q. *Proceed to the next Festival?*

A. The next is St. James the great, son of *Zebedee*; great, 1. in age, 2. in familiarity with Christ at his transfiguration, 3. in courage, in reproving *Herods* sin: the first Martyr of the twelve Apostles; whose self-denial we learn, in that he was one of the first that left all, and followed Christ; whose resolution, when beheaded by *Herod Agrippa* we learn.

Q. *Why do we observe* St. Bartholomews tide?

A. In honour of St. *Bartholomew* the Apostle, a Noble Person, (*Bartolmy* the son of *Ptolomy*) but humble, whose travels in *Lycaonia*, *India*, *Armenia*, where he was first crucified, and then preaching on the Cross, beheaded and flaid, *Anno* 51. in memory of which double Martyrdome, two days are celebrated, *viz.* the 24 and 25 of *August*, which teach us the true Doctrine and life of a Christian.

Q. *The next?*

A. St. Matthew the Publican, or Excise-man, who *left all and followed Christ*; teaching the worst sinners not to despair of mercy, if they delay not their repentance.

tance. He preached to the *Æthiopians*, and was beheaded by them *anno* 71. leaving us an example of self-denial. The (*a*) next day saith *Augustine* after the first Full Moon following the Vernal Æquinox; and the day of first-fruits among the Jews; the day which the Lord hath made; whereon we meditate the foundation of our faith, the resurrection of our Saviour, till we feel the power of his resurrection; and dying to sin, live again unto holiness, and comfort our selves with the holy Doctrine of this day.

(a) *On this day, the Nativity, the Clergie were bound to be at home.*

Q. *The next solemnity?*

A. 1. (*b*) **The Easter Munday and Tuesday**, which were added to celebrate the great Sacraments at this time; and indeed all the time between *Easter* and *Whitsontide* was formerly sacred.

(*b*) Τριήμερος προηθεσμία, Aug. C. D. l. 228.

2. **Low-Sunday**, called so in respect of *Easter* the high day; and **Whit-Sunday**, from the baptizeds white garments.

Q. *The thirteenth?*

A. The fifth Sunday after *Easter*, called

Roga-

Rogation (c) Sunday, from the three Rogation-days before Ascention-day, observed at first (by *Mammercus* Bishop of *Vienna*'s Order) upon the occasion of an Earthquake, and continued by Q. *Eliz.* upon the account of the fruits of the earth at that time subject to casualties, in Prayer, Fasts, Litanies, Supplications.

(c) Cent. Magd. cent. 5. fol. 693. & 741.

Q. *Go on.*

A. **Holy-Thursday**, or Ascention-day, the fourth Dominical day that (d) as St. *Augustine* saith, was observed all over the world, (though not distinct, in the solemnity of the seven holy weeks between *Easter* and *Whitsontide*) whereon we meditate on our Saviours and our own exaltation, that we may set our affections on things above.

(d) Aug. Epistol. c. 18. Tertul.

Qu. *Proceed.*

A. **Whit-Sunday**, or the descent of the Holy Ghost, the third Person in the Trinity, by whom all things are sanctified, called 1. *Whit-sunday*, from the glorious light that then (e) enlightned; or *Huic Sunday*, that is, the eighth from *Easter*.

(e) *Or from them who were then baptized in white, and called* Illuminates.

2. *Pen-*

2. *Pentecoſt*, i. e. the fiftieth day after *Eaſter*, and the day whereon the Law was delivered to the Jews, as the Spirit was given to the Chriſtians; whoſe ſaving graces, works and comforts, we this day meditate, and pray, *O God make clean our hearts within us, and take not thy holy Spirit from us.*

Q. *Why do you obſerve the* Monday and Tueſday after Whitſontide?

A. We obſerve them not as Feſtivals, but as Ember-faſts, in order to the ordination on *Trinity-Sunday.* (They faſted and prayed, and then laid hands on them.) *Athan. Apol. de fuga ſua.*

Q. *The ſixteenth ſolemnity?*

A. Trinity-Sunday: whereon we meditate the myſtery of three Perſons, Father, Son, and holy Ghoſt, in one God, and learn to give Glory to the Father, and to the Son, and to the holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Q. *I pray when, why, and how are the* Ember-weeks *obſerved?*

A. 1. They are obſerved four times a year, 1. *Wedneſday, Friday* and *Saturday* before *Dec.* 13. or St. *Lukes* day: 2. The ſame days after the firſt *Sunday* in *Lent:* 3. The ſame days before *Pentecoſt:* 4. The

ſame

same days following *September* 14.

2. They are called *Ember*, from the Ashes then poured upon the head, and Cake eaten in the evening baked under the Embers, (and *jejunium 4 temporum*) or from *Embert*, Noble Brother.

3. They are kept, 1. As the first-fruits of each quarter: 2. As times of Prayer, 1. for a blessing upon the fruits of the earth, then either sown, sprung up, ripening, or gathering; 2. or against the distempers incident to that season; 3. As times of solemn Devotion, for a blessing upon the Churches sacred Ordination, which were ever solemnized the next Lords day following each of these; and which ought, as by Christ and his Apostles, so ever by their Successors and Disciples to be performed with fasting and prayer.

Q. *How come we to observe the first day of the week in stead of the seventh? the Sunday in stead of the Sabbath?*

A. The Son of man, who is Lord of the Sabbath, with his Disciples observed the first day of the week, in commemoration of his redemption of the World, as his Father did the seventh, in memory of his creation of it; and the Church keeps it after his example: he met his Disciples, they met one

one another; and the Christian Church always assembled on that day.

Q. *The Saints Festival?*

A. The first is St. Andrews, the Patron of *Scotland*, who came first to Christ; whose day is observed either immediately before or after *Advent-Sunday*, because he brought the first news of our Saviours coming, *Joh.* 1.38,40. whom he preached in *Scythia* and *Æthiopia*, and along the *Euxine* Sea, until he was crucified in *Achaia* under *Vespasian*: whose faith in immediate closing with Christ, love in teaching his brethren, and perseverance intimated by his Name *Andrew*, *i. e.* Strong, in continuing to the end, we this day meditate and imitate.

Q. *Proceed.*

A. The next is St. Thomas, whose doubt intimates our frailty, as his confession strengtheneth our faith: on whose day we meditate on his confession, *My Lord and my God*; we imitate his faithfulness, in preaching the Gospel to the *East-Indies*, where he died *anno Christi.* 25. and learn his faith and patience.

Q. *Go on.*

A. After this we celebrate St. Pauls strange Conversion, the Apostle of us Gentiles: learning the sinfulness of Nature

in him when *Saul*, and the strength of Grace when *Paul*; observing a Christian and a Ministers faithfulness, in being *in labour more abundant then they all*; and blessing God for his excellent Epistles, and his pains in preaching the Gospel in *Asia* and *Greece*.

Q. *Why do we observe the Feast of* St. Michael the Archangel?

A. As a Memorial of our comfort in the Angels care of us, and our duty in imitating them: whereon we contemplate their natures, meditate on the good they do us, and all mankinde, in soul and body: we consider their tuition of us, we observe their obedience and service.

Q. *Why* All-Saints day?

A. To celebrate the Communion of Saints in heaven and on earth, joyned to Christ by faith, and to one another by love; and communicating in each others joy and sorrow, and following each others good example in all vertuous and godly living, until we all come *to the measure of the fulness of Christ*.

Q. *Have you any more?*

A. Yes: 1. St. Lukes-day, the beloved Physitian of soul and body, who cured our infidelity by publishing the Gospel as Christs *Amanuensis*; and strengthened our

Faith

Faith by writing the *Acts* as St. *Pauls* Regiſter, wherein he died in *Bithynia*, now called *Anatolia*, *anno* 74. on whoſe day we pray God to heal our ſouls with his wholſome Doctrine.

2. **St. Simon and Judes day**, two brethren in Nature and Grace, called by Chriſt to promote Unanimity, and commemorated by us to promote Love. St. *Jude's* Catholick Epiſtle we read to amend our lives: his ſincere and plain dealing we obſerve, to direct our ſteps: his diligence to promote the common ſalvation by writing and travelling, we conſider, to follow him: his refuſal of King *Abyarus* his gifts, becauſe he had left his own goods for Chriſt, and would take anothers for himſelf, we lay to heart, to teach us moderation in the uſe of this world: his death by the Prieſts of that Country, we lament, but learn by it patience and faith. St. *Simon* the *Canaanites* Zeal, we admire and imitate: his travels to *Ægypt*, *Libya*, *Perſia*, *Cyrene*, and ſome ſay to *Britain*, we thank God for: his Crucifixion when ſecond Biſhop of *Jeruſalem*, *anno* 120, we Regiſter; Learning with him, not to look on thoſe things *which are ſeen, which are temporal; but on thoſe things which are not ſeen, which are eternal.*

Q. *Why do we honour these Saints, and not Christ?*

A. As *Aristotle* saith, *If* Timotheus *had not been, we had not had so much sweet Musick; but if* Phryny, *which was his Master, had not been, we had not had* Timotheus: so if these Saints had not been, we had wanted good examples; but if our Saviour had not been, we had not had these Saints. We honour him in them, and them in him.

Q. *Why do we fast the* Eves *of the Holy-days?*

A. To prepare our selves for the Solemnities of them.

Qu. *Why do you not fast on all Holy-day-Eves?*

A. Not on the Circumcision, because it is an Octave, and the Octaves never had their Vigils: not on the *Epiphany*, because it was a Fast-day it self: not on St. *Mark*, St. *Philip* and *Jacobs* Eves, because there are no Fasts between *Easter* and *Whitsontide*: not St. *Michaels*, because the Angels entred not to their Joys through sufferings: not on St. *Lukes*, because there was a solemn Festival observed in our Church at the Eve of it.

For

FOr further Enlargement on the Church-Catechiſm, ſee Biſhop *Nicholſons* Catechiſm and Creed, full, clear, and ſolid: Biſhop *Andrews* Catechiſtical Doctrine, copious and learned: *Crooks* Guide, ſuccinct and plain: Dr. *Hammonds* Catechiſm, uſeful and practical: *Perkins*, honeſt and ſatisfactory: *Rogers*, ſound and grave; and all common places, whereof *Gerard* is the learned and compleat ſum.

On the Creed.

DOctor *Pearſon* is ſolid, learned and practical: Dr. *Heylin* is learned and copious: Dr. *Jackſon* is acute and ſolid: Dr. *Gill* is rational: *Boyes* is quick and Canonical: Biſhop *Babington* is devout and honeſt: *Adams* is ingenious: *Perkins* and *Zanchy*, *Nicholſon* and *Cartwright*, are *all*.

On the Lords Prayer.

BIshop *Andrews* and Doctor *Gouge* are compleat: Dr. *King* and Sir *Richard Baker* are acute and devout: *Perkins*, *Boyes* and *Babington*, as upon the Creed.

On the Decalogue.

BIshop *Andrews* and *Perkins* compleat: *Dod*, *Elton*, *Babington*, plain and pious, and *Weems* learned.

On the Sacraments.

B*Lake* on the Sacraments, subtle; *Rogers*, Orthodox; *Gerard*, compleat; Bishop *Morton* of the Lords Supper, learnedly and fully; Bishop *Reynolds* and Dr. *Gouge*, satisfactorily; Mr. *Cudworth* and Mr. *Vines*, learnedly; Bishop *Taylor* and Mr. *Dike*, practically.

On the Church-Customes.

SEe Dr. *Hammonds* Resolution of six Queries, his Dissertation and *Quarto* Discourses; Dr. *Taylors* Polemicals; Mr. *Hookers* Eccles. Pol. Bishop *Gaudens* Ἱερὰ Ἀσπὶς, and *Hieraspistes*; Mr. *L'estrange*'s Alliance of Liturgies; Archbishop *Whitgift* against *Cartwright*; Bishop *Morton*, Dr. *Burges*, Mr. *Sparrow*, Bishop *Downham*, *&c.*

A Pattern of Dayly Devotion, drawn by the Life of the moſt Reverend and Pious Son and Father of this Church.

IN ſtead of Prayers, which uſe to be at the end of Books of this nature, we have thought fit to ſet before you the Pattern of dayly Devotion, out of the Life of the moſt reverend and eminent perſon that ever this Church bred: whereby all men may ſee how they may have and keep communion with God in the uſe of the wholſom Prayers and Directions of the Church of *England*; and withal, how they may keep up their ſouls in a ſuitable holy frame at thoſe Prayers, which may *honour* God, *comfort* them, adorn our Religion, convince gainſayers, and keep a happy correſpondence between us and heaven.

1. As ſoon as you awake, be ſure you have ſome choice Pſalms and Portions of Scripture

Scripture to pitch your first thoughts upon, together with some meditation of sleep, of the night, Gods preservation towards you: to which end you should have the seven penitential Psalms; and indeed all the Psalms, as they had them in the Primitive Church, by heart: and you should enlarge your meditations on the Lords most comprehensive Prayer, observing each word, with the duties and comforts contained in them.

2. Suffer no worldly business to possess your thoughts, till you have considered the temper of your soul within; your opportunities of doing good, and your temptations to evil from without: your carriage for the time past, and your resolution for the time to come; and wrapped up those thoughts in some Scripture-sentences, Ejaculations and Meditations: and then drawing some holy Considerations from every thing you do, and keeping your soul in a constant course of contemplation, till in an humble sense of your sin against, and dependance upon God, you kneel and say, **O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.** *Lord, I know not what to pray for as I ought: O let thy Spirit help my infirmity, and enable me to offer up a spiritual*

ritual ſacrifice to thee by Jeſus Chriſt. And then by the help of that Spirit, raiſe up your ſoul to go along with the Confeſſion at the beginning of the Common-prayer, and that at the Communion; which you may read, and enlarge your heart upon, according to your own condition, running over particulars in your thoughts, while you read generals.

3. Having opened your heart to God, if you can, go to Church, or any other place where you may receive the Abſolution from the Miniſter, who hath power to declare the will of God concerning poor penitent ſinners; ſo as whoſe ſins he declares pardoned upon their repentance and faith, they are pardoned; and whoſe ſins he declares not pardoned upon their impenitence and unbelief, they are not pardoned. Hear, if you can, the Commiſſioned Embaſſador of God, opening his good will concerning a penitent ſinner. If that cannot be, look upon the three gracious Abſolutions, 1. in the beginning of the Common-prayer, the 2. at the Communion, the 3. at the Viſitation of the ſick, and apply them to your broken heart, and believing ſoul, and then go on in the Morning-prayer, the Pſalms and Leſſons of the day, warming your heart by the one, and in-

inſtructing it by the other; being ſure always to apply every period as near as you can to your own occaſions, and enlarge upon every Petition of the Prayers, and upon every Verſe of the Pſalms in your mind, and reducing your thoughts upon them by writing to a method, which you may make uſe of to quicken you at any time. After the Morning-prayer, you may uſe ſome Collects, either for thoſe ſpecial graces you want, or againſt the ſpecial ſins you are ſenſible of, or for the ſpecial mercies you have received, or for others, ſuperiours, your friends, or enemies; and to that end he reduceth the Collects to a method, that you may chuſe them out for your own occaſion, concluding always with that, *Prevent us, O Lord, in all our doings*, &c.

4. When he is ready, he hath a peculiar meditation for every accident that occurs to him; and there can be no opportunity of hearing, praying, or diſcourſing, that he waves or neglects. At the beginning and end of every affair that is likely to take up his thoughts, he armeth his ſoul by a ſuitable reflexion and Ejaculation, ordinary or extraordinary, as the nature of the occurrence is.

4. Before

5. Before Dinner, where-ever he is, he retires for half an hour to reading, meditation and prayer.

6. At Dinner he hath a Chapter read, and diſcourſed of before him by as able men as any are in the Land, ſuch as uſe his Table.

7. He hath his Diary for every remarkable particular that falls in word or action from himſelf or others.

8. After the hour he allots to diſcourſe, and the four hours he allows buſineſs, wherein he keeps up his private and pious conſiderations, agreeable to events, he retires to the evening Office, which he performs as he did the morning, adding an examination of his Diary of that days remarque.

9 As he examineth the account of every day at the cloſe of it, ſo of every week, every moneth, and every year at the end of them.

10. The benefit he found by this courſe of devotion, was, That there happened nothing within or without him for which he was not prepared by an heavenly remedy.

11. Repentance being the great buſineſs of his life, upon all Faſt-days, either publick, directed by the Church, or private, ſet apart by himſelf, 1. He ſurveyed his life, and

and heart, noting down the particulars of each, with all circumstances. 2. He wrought himself to a due sense of his vile and dangerous condition, until he was affected with a true and hearty sorrow for, and established with a strong resolution against his sinful life or actions. 3. Applying himself to God by faith in Christ, by supplication and prayer. 4. Offering up himself entirely unto God, with a promise of new life by Gods gracious assistance and Spirit. 5 Setting on those duties wherein he hath been most defective, and mortifying those sins to which most enclined. 6. Always making and keeping his peace with his own heart, and with all men.

12. He chose out several Collects in ordinary, reserving to himself a liberty in extraordinaries upon the seven hours of Prayer; as 1. at 3 a clock in the morning; 2. at 6; 3. at 9; 4. at 2; 5. at 3 in the afternoon; 6. at 6; 7 at 9, or bed-time.

13. He hath a large Volume of experimental Observations upon the Lyturgie, the Bible, the Sacraments; together with the publike Occurrences: which teacheth an observing and steady Soul to reduce every thing it readeth, seeth or heareth, to its own purpose and occasions.

14. The

14. The laſt things, the Theological graces, the Cardinal Vertues, the Sins that are neareſt that againſt the holy Ghoſt, the ſeven deadly ſins, the ſixteen fruits of the Spirit, the twenty Policies of Satan, the ten Commandments, the twelve Articles of our Faith, have taken up ſo much of his time, that he hath ſix Volumes of his own obſervations upon them. *Go thou and do likewiſe, that thou maiſt attain his honour and reſpect, his virtues and exactneſs, his peace with God and his own conſcience and his Name, which ſhall be had in everlaſting remembrance.*

F I N I S.